

NUMBER 100 • JANUARY/FEBRUARY 1984 • \$1.75 • UK 80P

2084: BARBARA AMYL CELEBRATES TBP'S MILLIONTH ISSUE! P 59 • BUTCH ENOUGH FOR YOU? AD MACHO, P 29

# Body Politic

A MAGAZINE FOR GAY MEN

EDNA BARKER GETS

## AN AUDIENCE WITH THE POPE

PORTFOLIO: THE ART OF

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# Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals  
can only be the work of  
homosexuals themselves."  
— Kurt Hiller, 1921 —

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John Allec, Paul Baker, Edna Barker, Christine Bearchell,  
Rick Bébout, Danny Cockerline, Sue Golding, Paul Hackney,  
Gerald Hannon, Ed Jackson, Chris Lea, Stephen MacDonald,  
Tim McCaskell, Craig Patterson, Ken Popert,  
Gillian Rodgerson, Phil Shaw, David Vereschagin

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Craig Patterson, Gillian Rodgerson, Richard Summerbell,  
Ken Tomilson, Glenn Wheeler  
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Stephen MacDonald, Alan O'Connor, Phil Shaw,  
Donald M Short, Colin Smith, Richard Summerbell,  
David Vereschagin

## Out in the City

### John Allec

Ron Ben Israel, Jon Kaplan, Stephen Stuckey, Ian Thom,  
Andrew Zealley

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John Allec, Joy Parks, Jane Rule, Ian Young

## Letters/Network

Rick Bébout/Chris Bearchell

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Paul Hackney, Chris Lea, Lee Lyons, Robert Mealy,  
Michael Petty, Kevin Orr, Colin Smith, Jean-Luc Svoboda,  
Barry Van Elen, Veevor, David Vereschagin, Robert Wilson,  
and members and friends of the collective.  
Printing: Delta Web Graphics, Scarborough

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The Body Politic is published ten times a year by Pink Triangle Press, a non-profit corporation, as a contribution to the building of the gay movement and the growth of gay consciousness. Responsibility for the content of The Body Politic rests with the Body Politic Collective, an autonomous body operating within Pink Triangle Press. The collective is a group of people who regularly give their time and labour to the production of this magazine. The opinions of the collective are represented only in editorials and clearly marked editorial essays. Offices of The Body Politic are located at 24 Duncan Street (fifth floor) in Toronto.

The publication of an advertisement in The Body Politic does not mean that the collective endorses the advertiser.

Mailing address: The Body Politic, Box 7289, Stn A  
Toronto, Ontario, Canada M5W 1X9  
Phone (416) 977-6320

Available on microfilm from:  
MacLaren Micropublishing, Box 972, Stn F  
Toronto, Ontario, Canada M4Y 2N9

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2nd Class Mail Registration No 3245  
ISSN 0315-3606

**DISPLAY ADVERTISING DEADLINE  
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The Body Politic is a member of the Coalition for Gay Rights in Ontario, the Toronto Gay Community Council, the Canadian Periodical Publishers' Association, and the International Gay Association.

The Body Politic is indexed regularly in  
the Alternative Press Index,  
Box 7229, Baltimore, MD 21218

PRINTED AND PUBLISHED IN CANADA

# THIS ISSUE

NUMBER 100 □ JANUARY/FEBRUARY 1984



Photo: Lee Lyons

## Looking for Carole Pope . . . . . 26

After being a fan for half a decade, Edna Barker finally gets an interview with Rough Trade's ambiguously outrageous lead singer and winner of a 1983 award for "Best Female of the Year" (seriously!).

## Portfolio . . . . . 30

A while ago, two Toronto collectors of gay artists' works came to us offering to cover the cost of reproducing a few pages of art in full-colour. We gladly agreed. In this issue, paintings by Matt Gould and Tony Wilson, and Nancy Johnson's black-and-white gouache drawings.

## Butch, you gotta be... . . . . 29

Cruised the ads in this magazine lately? David Vereschagin has, and he's not interested in picking up what he sees. Some questions about advertising imagery and the cult of compulsory masculinity.

## Jane Rule on pornography . . . . . 33

One problem with recent debates about pornography in this magazine, regular columnist Jane Rule says, is a failure, on the one hand, to see that issues of violence are as important as those of freedom of expression and, on the other, to realize that censorship won't work. Reflections on how we might find some common ground to "share subversive truths."

## Fear and Loving in New York . . . . . 37

"I think AIDS is the most important thing to happen to gay people since Stonewall," says Jim Fouratt. In an interview recorded by Phil Shaw in September, the long-time activist and video entrepreneur takes TBP to task for "getting caught on a line built on ten years of gay liberation."

## 1983: looking backwards . . . . . 10

It was the year Wallace Hamilton and Gay News died; groups in Red Deer, Saint John and East Berlin were born; Gerry Studds and Claude Charron came out. Michael Jackson didn't, and David Bowie and Boy George got stuck in revolving closet doors. And will 1984 live up to its reputation? Some predictions.

## 2084: The little paper that grew . . . . . 59

There've been some changes made: Perrier Trulove is Canada's prime minister, the national anthem is "Disco Sucks and So Do I" and The Body Politic is the country's most widely read daily, as Toronto Stun columnist Barbara Amyl visits TBP's starscraper headquarters 999,900 issues from now.

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## Moving time

This issue of The Body Politic covers two months, so you won't see us again until March. In the meantime, however, we'll be doing a bit more than attending holiday parties (though there are a few in the works, to be sure). We'll be moving.

A few weeks ago, the landlord of our 24 Duncan Street office told us he'd put the building up for sale and wouldn't renew our lease. After a lot of looking around, we've found a new home a few blocks away: the address is 54 Wolseley Street, 2nd floor.

Moving will be a grind, but the new space, which we'll again be sharing with the ever-expanding Canadian Gay Archives, looks great and will give us a lot more room.

Duncan Street has been our home since 1976, and it's seen a lot of history. We'll miss the ratty old joint and its five flights of creaky stairs... and we suppose Project P and the Morality Squad will too.

**The cover:** Photo of Carole Pope by Lee Lyons  
Design by Rick Bébout



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## LETTERS

### Information only, please

Rick Bébout's article ("Is there safe sex?") in December's issue is so welcome for its information and fairly positive, constructive attitude towards AIDS. The medical and statistical news also mentioned in two other columns are so significant, now that the mass media ignores the whole topic altogether.

It's a pleasing contrast to your November edition, where I could hardly find any AIDS information on which to develop a self-preserving sexual policy. I thought perhaps *TBP* had given up on the subject out of defeat and chosen to conceal the fact that we *have to* adjust our sexual behaviour to the AIDS Age. I still don't understand why gay politicians feel that to sacrifice any sexual freedom, even for a natural fate like AIDS, would be to undermine gay unity. Gays still have the freedom to choose *not* to make the sacrifice. Besides, gayness, being so liberal and so resourceful, should find a lot of other qualities to develop instead. So please just feed us information and let us decide what we want to do about it, as you yourselves say. And let's hear about other positive gay attributes that we believe are there but so seldom get to see.

GS  
Toronto

### Freedom for a few?

I object to your article on the Hong Kong law reform report (*TBP*, November 1983), and certainly expect better from your publication.

You praise the report, which recommends *stronger punishments* against so-called "indecent behaviour," and admit that the recommendations would give the police more power against gay bars. You admit that the report recommends a *higher* age of consent for gays than for heterosexuals — thus isolating gay youth. You reveal plans for *stronger measures* against gay prostitutes (a profession that poverty forces a large percentage of the non-white population into). And finally, the report — like Queen Victoria — ignores lesbians. Sounds great, eh?

Yet you find this report "a remarkable document" because it outlines homosexuality in Chinese history and suggests decriminalization of homosexual acts "taking place between no more than two persons" in private, between adults who didn't ask each other for sex! As long as a few colonists have fun, why should you give a damn about most of Hong Kong's gay population? If your idea of gay liberation is freedom for a few at the expense of the poor, non-white gay world — you can count me out.

Peter Bu  
Newark, New Jersey

### Grim butchness

Will the staff of the Toronto bar Cornelius ever get up enough nerve to tell that deranged-looking guy in their ad to tone down his act? Have Boots and The Crow Bar fallen into such a state of disrepair that it is ill-advised to enter either place without a steel helmet? Must I wear my chaps to Chaps? Is Bud's for people who like to stuff foliage up their noses?

Might I catch a cold without my shirt on? Could I possibly contrive the requisite air of grim butchness? Could I sustain it long enough to make it through a beer? Is there any hope that my various parts are of sufficient proportions? Should I reconsider my position on anabolic steroids?...

A night out on the town is really getting complicated.

Terry Farley  
Toronto  
(See also page 29 — ed)

### No supernatural aid

I am prompted to write on behalf of The Gay Humanist Group here in the UK after reading the excellent article in your October issue by Peter Millard ("In search of our own morality").

Millard says that he and many gay people he knows live by a code "just as lofty" as that of Christians, and one "derived from our own experience helped by Liberal Humanism which, like Christianity, has a great body of literature behind it." Indeed it has, for the roots of modern Humanism lie in the good sense and ethics of ancient Greece and China, in the teachings of philosophers like Protagoras, Socrates, Epicurus, Confucius and Lao Tse. Humanists believe that conduct should be based on humanity, insight and reason, and that people should face their problems with their own moral and intellectual resources without looking for supernatural aid.

We in the Gay Humanist Group have been promoting Humanist ethics among the gay community here in the UK for the past four years, and we would suggest that those in search of a secular gay ethic, as Peter Millard describes it, need look no further than Humanism.

Although there are numerous groups for religious gays listed in *TBP*, there are none (with the exception of The Sisters of Perpetual Indulgence?) for those with a non-religious, Humanist outlook. So, should any Canadian gays be interested in starting such a group, we would be pleased to hear from them and give them what advice and assistance we can.

George Broadhead, Secretary,  
Gay Humanist Group, 34 Spring Lane,  
Kenilworth, Warwickshire, CV8 2HB  
United Kingdom

### Aldersperson?

Re: your October issue, page 13: I want to know why we get the term "alderman" for men and "alderperson" for women. Fifty percent is not enough. Let's see "alderwoman," or call him "alderperson" as well.

Nancy Irwin  
Toronto

The News Department replies:  
Our policy is to call male alderpersons "aldermen" and female alderpersons "alderwomen." The example cited in Nancy Irwin's letter was a slip-up not caught by our editors.

Write to: Letters, *TBP*, Box 7289, Stn A,  
Toronto, ON M5W 1X9. Letters selected for  
publication may be edited for length.



## EDITORIAL

### Racism and Red Hot Video: a response

In our October 1983 issue, a letter appeared from Gays of Ottawa taking the collective to task for accepting an ad from Red Hot Video, and for publishing an article by Ken Popert on the relationship between sexual preference and race. In their covering letter, GO asked that we respond. The following letter was sent in late October.

Dear friends at GO,

We would like to thank you for your letter, in which you express your concerns about our acceptance of an ad from Red Hot Video and our publication of the article "Race, moustaches and sexual prejudice" (*TBP*, June 1983), and for this opportunity to further clarify our reasons for these decisions. We appreciate that Gays of Ottawa has been one of this magazine's most consistent supporters and we share your concern that our disagreement may lead to what you call a "potentially disastrous" situation.

As a collective we find it difficult to respond to your taking issue with our "positions on racism and misogyny (specifically pornography)." It is clear from your letter that GO is opposed to racism and misogyny. So are we. To express general opposition to things so obviously evil is easy. But to have a "position" on social phenomena as important and complex as racism and woman-hating implies having a worked-out understanding that goes much further than simply being "for" or "against." Thus we do not have *comprehensive* positions on these issues, nor are we likely to in the future. Our collective brings together a large group of people who represent a wide spectrum of opinion, one whose consensus is expressed only irregularly in editorials and clearly marked editorial essays.

Editorially we have urged our readers to support struggles against racism. As the article "Race, moustaches and sexual prejudice" explained, the collective had earlier refused an ad for a magazine called *WASP* because we felt it might reflect racist sentiments. We do not permit classified ads that specify "no blacks" (or fats or fems). Your letter criticizes our policy of allowing ads that indicate a positive preference for particular races. This is a good example of how complicated an apparently straightforward issue can be. Should *TBP* prevent a black person from seeking others of her or his own race? In this racist world that would seem an understandable and acceptable request. A blanket refusal of preference ads wouldn't be appropriate.

It is no doubt racist when a "GWM seeks same" although it may be unconsciously so on the part of those who are simply imitating other ads. But what are the consequences of censoring such an ad? What sort of reception would an unsuspecting person of colour receive from someone who wanted an ad specifying only white respondents? *TBP* tries to raise readers' and advertisers' consciousness about racism (and we have no illusions that we do that job as well as we could or should), but we cannot presume to play conscience for all our classified advertisers.

While the article "Race, moustaches and sexual prejudice" was written by longtime collective member Ken Popert, it does not represent a collective opinion on racism. The collective commissioned the column because we felt that the connection between race and sexual preference needed to be discussed. Ken submitted his article to the Features/Review group, who accepted it, believing it to be an honest attempt to wrestle with the problem of personal responsibility and socialization.

Unlike the arguments advanced in Ken's column, our decision to accept an ad from Red Hot Video does represent a matter of collective policy.

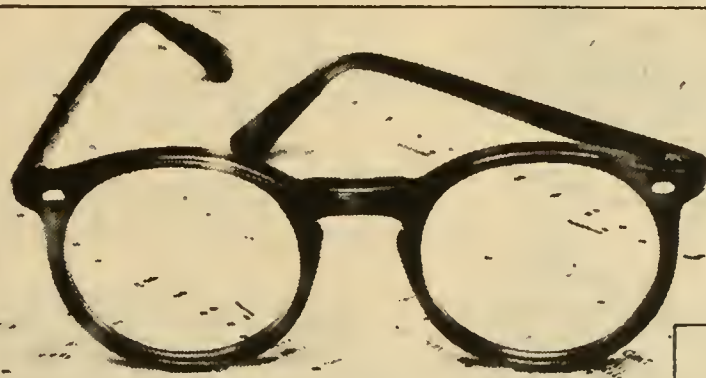
Members of the collective share a fundamental belief in the importance of discussion and debate about sex and sexuality. Too many of the problems which affect gay men and lesbians (and all women, for that matter) are caused or exacerbated by our communal lack of knowledge about sex. We are profoundly ignorant about our bodies, about sexual behaviour, in fact about most matters connected to sexuality.

GO's objection to *TBP* running the Red Hot Video ad rests on two assertions about pornography that we don't agree with. The first is that porn equals misogyny, that "heterosexual porn is the oppression of women." The second is that porn *causes* the oppression of and violence against women, that there is a connection to be drawn between messages of violence and misogynist behaviour.

In regard to your first assertion, to blame sexist pornography for the position of women in our society is to confuse the symptom for the disease. Women's oppression is rooted in the fundamental structures of our male-dominated society, and to ascribe the oppression of women to porn is to downplay the nature and extent of that oppression. This position also assumes that all pornography is alike — that it is uniformly sexist.

None of the research on pornography shows a direct *causal* link between

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Sitting and making  
Sitting and making  
Sitting and making  
Sitting and making

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for a wonderful holiday season...

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in friends and restaurants,  
may we suggest  
a crispins gift certificate  
for holiday giving?

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977-1919

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and then there's

**buddy's**

in the lane behind crispins

Swinging into its sixth year of  
giving Toronto's gay community  
the fun place they know so well.

"If pornography tells lies about women, then censorship prevents the truth from being told."

viewing images of violence and engaging in violent behaviour, as Thelma McCormack painstakingly demonstrates in her paper, *Making sense of the research on pornography*, prepared for the Metro Toronto Task Force on Public Violence Against Women and Children. It is just as true that no research has proven there *isn't* a connection, either. In fact, what Professor McCormack's paper does is cast doubt on whether or not the studies and experiments done could ever overcome the limitations of laboratory attempts to reproduce, study and understand human behaviour outside the lab.

This is not to say that *TBP* disputes that images and ideas can be harmful — whether sexist, racist or homophobic. We do not doubt that the bulk of heterosexual pornography depicts women in insulting and stereotypic ways, contributing to both the socialization of men and women into dehumanizing sex roles and the self-oppression of women. But so does most popular culture and much great literature. Not to mention science, especially medicine, and the law. In none of these instances could censorship — as radical as it would have to be to begin to affect all of society's offending institutions — address the problems of sexist, racist or homophobic socialization.

While the issue of pornography is complex and troublesome and, as a collective, we are unable to reach a consensus on many aspects of it, we are quite certain and unapologetic about our position on state censorship.

Discussions about sex are prevented and punished by social pressures and criminal law, both of which thwart the spread of sexual knowledge and power. Many feminists are concerned about the distortion of female sexuality presented in pornography. Yet those distortions are supported by the absence of any other representations of women's sexuality. If pornography tells lies about women, then censorship prevents the truth from being told.

You say that the issue of censorship is a weapon used by straight men to defend their right to porn at the expense of women, and that the real issue is power. Censorship is a weapon alright, but not one wielded by individual men against women or feminism. And the issue *is* power. The weapon is wielded by the state, and the issue is state power. In particular, the power of the state to suppress the views of minorities, especially those in official disfavour. If a dozen years of gay organizing in this country has taught us nothing else, we should have learned that *the state is not neutral*; lesbians and gay men are among those in official disfavour who have good reason to distrust the state.

The goal of gay liberation as we understand it is not, as your letter suggests, "ending the power of straight men," as if individual straights and individual men were responsible for the oppression of gay people and women. Those oppressions are systemic: the relative privilege of straight over gay and male over female rests on a system in which power is in the hands of a very few. And is kept that way by manipulation of such powerful institutions as the state. Suggesting that feminists and gay liberationists ought to "have input into proposals to deal with straight pornography" is asking us to be complicit in arming one of our most powerful foes.

*TBP* has never expressed the opinion that freedom from censorship should take precedence over other freedoms, as your letter implies. Our decisions are based on the belief that freedom is indivisible: if anyone is deprived of it in any way, then everyone might as well be. Nor do we rank types of oppression; we don't suggest that anyone should put their struggle "on hold." Our commitment to women's liberation, in particular, has never wavered.

Genuine solidarity among those struggling against oppression requires that we respect each other's right to differ, and to express differences, about the route to our common goal: "a changed society in which no group of people controls the lives of other people." We hope that such solidarity continues to grow between our two organizations and within our movement. And that we continue to learn through exchanges such as these.

Chris Bearchell  
and Craig Patterson  
for *The Body Politic* collective

At a meeting of *GO's* Board of Directors November 15, it was decided that a written reply to this letter was neither necessary or appropriate. However, as a statement of discontent with the collective's response, the board voted to discontinue the sale of *The Body Politic* in their community centre. The decision is to be reviewed in six months.



# THE NEWS

Controlling street prostitution: Who wants to? And why? An analysis

## Pressing and persistent

**T**his past summer I spent many evenings cruising in Allen Gardens, a Toronto park, and if I was lucky, I would go home with someone or have sex in the bushes. (I wasn't lucky very often.) Not far from the park, on the corner of Jarvis and Gerrard, another kind of cruising takes place. Street prostitutes have been working this busy downtown area since the mid-60s. After my park romp I would often wander over to the corner to watch the action and talk with the prostitutes. It's a lively, colourful spot — a rarity in Toronto.

Not everyone is as appreciative of the prostitute's contribution to a city's diversity. Some residents of cities like Vancouver, Halifax, Niagara Falls, Toronto, Montreal and Calgary have recently been complaining to their city governments that prostitutes are taking over their neighbourhoods. Some have begun organizing to drive out the prostitutes.

In Vancouver, Concerned Residents of the West End (CROWE) has asked the federal government for changes in the Criminal Code. The police claim they need the changes to deal with the concentration of street prostitutes in the area. Gordon Price, one of the many gay residents of the West End and a spokesperson for CROWE, told Vancouver's gay magazine *Angles* that "Street prostitution is incompatible with a residential street. It causes disturbances, restricts people's right to use the street and attracts violence. The social fabric of the neighbourhood is displaced; banks red-line the area in terms of potential loans and mortgages."

At a public meeting on street solicitation in June, Alison Hegarty told Toronto City Council's Neighbourhoods Committee that "we as property owners (and taxpayers) in the area have little or no right to quiet enjoyment of our property, whereas the prostitutes cannot be effectively prevented from disturbing the peace and quiet and inflicting their lifestyle, with its attendant violence, on our area."

Municipal politicians have been trampling over each other to hop on the anti-prostitution bandwagon. Vancouver Mayor Michael Harcourt has been leading the pack. He argues that the federal government, by not strengthening the Criminal Code, is protecting the rights of "prostitutes, pimps and drunks over those of honest citizens." Most other major Canadian cities have followed suit, with the exception of Ottawa. Mayor Marion Dewar supports the decriminalization of soliciting.

The media, too, have jumped in to the fray. *Toronto Star* coverage of the June public meeting, headlined "Toronto joins in national fight against prostitution in the streets," totally overlooked presentations made by the Toronto Area Caucus of Women and the Law, the Elizabeth Fry Society, and the Right to Privacy Committee, all of whom urged that soliciting be removed from the Criminal Code. The article also failed to mention a submission by Katherine Melon, of Jarvis Street, who said, "I am married and have a child. I do not fear the prostitutes in this area.... My child's

morals are not being corrupted, for she is being presented with a world different from her own." She concluded, "Please do not let the Puritans of Toronto force their views on us again, as they have so many times before."

While most Canadians recognize that prostitution is not going to be eliminated by passing laws, many people demand that it be kept off the streets and out of sight. This is a hypocritical impulse — like accepting gay people "as long as they don't flaunt it." And it leads to moralistic and hypocritical laws — like the present soliciting and bawdy-house

Jarvis and Gerrard: all kinds of cruising



sections of the Criminal Code — which empower the police to, in effect, harass and terrorize prostitutes. Criminalization relegates prostitutes to a criminal underworld where, isolated and stigmatized, they are prey to violence and abuse from pimps, cops and customers.

Prostitutes want to be free to sell sexual services and to be open and proud of what they do. Is it really more exploitive to make a direct exchange of sex for money than it is to exchange sex, personal autonomy and unpaid labour for "love," protection and material support in marriage? Or to exchange any form of labour for money?

Prostitution and marriage are two sides of the same coin. Prostitutes exist to meet the sexual needs of men (and sometimes women) who want to "fool around on the side" with a minimum of complications. Because of this, prostitutes are forced to bear the brunt of society's hypocritical attitudes to sex outside of marriage, and to women in general.

Women are increasingly refusing to compromise themselves in marriage. They struggle instead to make their way in a "man's world." And some turn to prostitution.

Peggy Miller, a veteran prostitute and now an activist, has argued before city and Metro Toronto committees that prostitution should be decriminalized by repealing the soliciting and bawdy house laws. This would free prostitutes to work out of their homes and the concentration of street prostitution would decline, she explains. Less isolated and stigmatized, and hopefully more confident of their rights, prostitutes would be better able to protect themselves from pimps and customers.

Legalization of prostitution is also

posed by some as a possible solution — one not to be confused with decriminalization. Legalization implies regulation of prostitutes, usually by local governments who, through licensing or zoning ("red light" districts), substitute for the pimps and, at the same time, reinforce police control. And since the government would profit from legalization they would be even less interested in changing the circumstances which make women and young people economically dependent on men. This proposed solution is also offensive because it allows state interference in an individual's use of their body and over private sexual behaviour. How would it be determined, after all, if someone was picking up a trick for money or just for fun?

Obviously, decriminalization can only be the beginning of a solution. Problems would still persist: police and pimps would be reluctant to relinquish their control, moralists would persist in attacking prostitution as sinful, and most women and young people would still be dependent on men. Until these conditions are altered, prostitution will continue to be a risky, but necessary, venture. Necessary not just because it meets some of the sexual needs of the "cheaters" or the "unattractive," but because it provides another option for women and young people who need to escape the nuclear family.

But right now the idea of decriminalization is just a dream in Peggy Miller's head, and the essential ingredient of a brief she plans to present to a seven-member committee, appointed by Justice Minister Mark MacGuigan, which is touring the country trying to determine if a consensus can be reached on how to deal with street prostitution. The com-



mittee seeks public views on three options — criminalization, legalization or decriminalization.

Miller's brief will challenge a proposed amendment to the soliciting section of the Criminal Code that would make it illegal to buy or sell sex in public. The Alliance for the Safety of Prostitutes will also oppose the amendment (the alliance recently organized this country's first prostitute's rights demonstration in Vancouver — see *TBP*, September). And it will be challenged, in turn, by such groups as the recently formed anti-prostitution lobby Allied Concerned Residents On Street Solicitation (ACROSS), which supports the amendment. The committee will also be hearing proposals on modifying the obscenity section of the Criminal Code (see *TBP*, September). The committee will meet in Calgary January 9, then head to Vancouver and work its way east.

The anti-prostitution movement has been carefully orchestrated by the police. Residents and politicians have been little more than pawns in a police play to win back the power, that they lost in 1978, to regulate street prostitutes.

While prostitution *per se* has never been illegal in Canada, police have long seen it as their mandate to regulate the profession. Their reasons for wanting to control prostitution are not so much moral as pragmatic. Criminalizing the sale of sexual services makes it the police's business to regulate what would be a prostitute's private affairs. This creates jobs for cops as well as giving the police enormous power over people's lives.

Married women are "protected" by individual men. But prostitutes are controlled by pimps and cops. In exchange for money and sexual favours, prostitutes receive protection. "Outlaws," prostitutes who work without pimps, are often harassed or beaten by pimps or police until they submit to the system of control, says Miller. (Feminists and civil libertarians have been working to undermine this systemic abuse of prostitutes for the past 15 years). The vagrancy law empowered police to ask any woman to "give a good account of herself." If she refused to, or if the cop was not satisfied with her account, she could be arrested and detained overnight for a court appearance the next morning. The court could hold the woman in custody for five days for a medical check. Conviction for vagrancy meant a criminal record.

This section of the Criminal Code was replaced in 1972 with the present soliciting section. The new section was intended to "protect the public against nuisance... by common prostitutes," according to its precedent-setting case law. It was designed to prevent the police from harassing women who were not soliciting but, because of its broad wording, it still allowed police to harass prostitutes. Abuse of this law usually involved entrapment, requiring tremendous police resources in the form of undercover cops.

In 1978, the Supreme Court of Canada put an end to these police shenanigans by ruling that, to be an offence, soliciting must be "pressing and persistent." This decision was reinforced, in 1981, by another Supreme Court ruling that said the prostitute had to be "pressing and persistent" with one client at a time. Police had been using the law to charge prostitutes who propositioned several men in a short period of time, hoping that judges would interpret this as "pressing and persistent."

At a meeting of the police commission, Metro Toronto Police Chief Jack

Ackroyd told complaining residents that the Canadian Association of Chiefs of Police (CACP) "have been asking the government since 1978 to do something about a law that is almost, virtually unenforceable."

On June 23, the federal government proposed to make it an offence for customers to solicit prostitutes. Ottawa Deputy Police Chief Thomas Flanagan, chairman of the law amendments committee of the CACP, told the *Globe and Mail* that, without removal or alteration of the "pressing and persistent" restrictions, "our hands are still tied in enforcing the law."

The police want that law back — and they want the power to control prostitutes that it gives them. As Dianne Martin, chairwoman of the legislative committee of the Criminal Lawyer's Association, points out, "The police attitude is, 'We know who is a prostitute and we want to charge them when we want to charge them, whether or not they are pressing and persistent.'"

Simply telling the public that police hands are tied was not enough: the public needed proof. Such "proof" was not long in coming.

"I see the number of prostitutes increasing visibly by the month because

the girls know we can do very little to them," Sergeant Thomas Stephen of the Metro Toronto Morality Bureau told the *Globe and Mail*.

While the police claim the number of prostitutes is rising because the law is ineffective, the media has acknowledged that, since 1978, unemployment has been steadily increasing and that women and young people — who are the hardest hit — are often forced into prostitution to survive. But there is another reason for increased street prostitution. In a recent report entitled "Street Prostitution In Our Cities," the Bureau of Municipal Research pointed out that police actions against body-rub parlours and escort services in cities like Vancouver, Toronto and Calgary have forced prostitutes out onto the streets. (Police use the bawdy-house section of the Criminal Code to accomplish this — the same one found so handy in their attack on gay baths.) Miller has talked to several women who are presently facing bawdy-house charges. "The girls would rather face a misdemeanour on the streets than a criminal charge for working indoors," she explains.

The police are refusing to experiment to discourage street prostitution. Toronto aldermen John Sewell and Jack Lay-

ton have been urging police to post officers at street corners to deter potential customers. But a report from a police superintendent says the idea won't work. Layton believes the police want an amendment to the soliciting section and, until they get it, are refusing to deal with the problem.

In June, Vancouverite Barbara Brett of ACROSS told a public meeting on prostitution in Toronto that the prostitutes had been using commercial streets in Vancouver but that a police crackdown drove them into the residential areas. The effect of police actions has been to drive the prostitutes onto the streets. And, in response, the moralists come out of cold storage to demand that the police *do something* to clean up the mess.

It's dark. Several men are walking around the park or sitting on benches. Two men disappear into the bushes. A few minutes later, a police cruiser drives up with its headlights on and sits waiting while the men slowly disperse. A few of the braver ones stay put. Defiant. The cruiser — satisfied — leaves the park and heads back over to Jarvis and Gerard to play the same sort of games with prostitutes. All in a night's work.

Danny Cockerline

## COMMENT

# Street life versus sterility: the battle for St Joseph St

Unless your idea of street life is an outdoor version of a suburban shopping mall, you won't find much of it in Toronto. In an effort to tempt suburban tax dollars back downtown, the city has launched several "clean-up" campaigns over the last six years. Police and city government actions against body-rub parlours, bathhouses, gay bars, adult bookstores, entertainment palaces, street prostitutes and other street people have been clearing the way for the genteel folk to move back in.

Continuing the trend, city hall has responded to the complaints of thirty St Joseph Street residents — mostly about noise, garbage and "human garbage" — by ordering the closure of four after-hours clubs: Club Mystique, Voodoo Club, Le Tube and Scruples. A "thorough inspection" of all six clubs in the area — specifically ordered by city officials to find an excuse to shut them down — found that the aforementioned clubs either did not provide enough parking, or were "unsafe." The Manatee and Katrina's, which have been given

the run-around in the past (see *TBP*, October 1981), both passed the inspection.

"Obviously these clubs have been gone over much more closely because of the situation," says Lee Zaslovsky, assistant to Alderman Jack Layton, who represents Ward Six, which includes St Joseph Street. Zaslovsky explained that there are "no doubt many other buildings in the city that wouldn't pass the inspection" if they were checked out.

Alderman Layton has been helping the complaining residents to try to get the clubs shut down, but the clubs refuse to leave. "Now the Buildings and Inspection Department is initiating legal action to force the landlords to clear the premises," he says.

Before the department can actually take action, the city's Executive Committee must give its approval. "The clubs can appear before the executive and argue against the injunction or, failing that, they can argue their case in court," according to Zaslovsky. But he's certain the clubs will be forced to close.

Tony Ribeiro of Club Mystique is

more optimistic. "We've rented some parking space and we've complied with the other regulations. The inspector told us if we did this we'd have no problem."

The Voodoo Club intends to fight the injunction as well, according to Monster, who works there. He says they also plan to rent parking space. It's likely that Scruples and Le Tube will do battle, too.

City hall's attack on the clubs is an over-reaction — anything but a "Love Reaction." Not all the residents who complained were seeking the closing of the clubs as a solution. At a City Services Committee meeting on September 20, a community committee was struck to work out a compromise. But the same meeting also requested the inspections that led to the order to close the clubs. The commitment to compromise — on the part of the officials, anyway — ended even before it began.

Beginning in 1970 with the opening of the Manatee, now the oldest after-hours gay disco in Canada, St Joseph Street has become a weekend mecca for gay people and new wavers. Gay people have a long tradition of late-night meetings because society denies safe, public space to people who dare to be different. While many gay bars operating during "regular" hours have opened in the past decade, there still remains a need for after-hours clubs.

With the growth in the number and variety of clubs on St Joseph Street since 1970, patrons began to carve out a gathering place for themselves on the street itself. On warm nights, many people stand around outside the clubs — or sit on the lawn of the apartments across the way — talking, smoking or getting high. This street scene has become an attraction in its own right. Gay people too young to get into the clubs have a place to meet friends. Others who can't afford to go inside can come to see what's happening. Tourists, and the occasional jerk, come to gawk at the drag queens or the "punks."

It is the use of the street as a gathering

5 St Joseph St: Katrina's is safe for now; Voodoo (upstairs) is threatened for lack of parking.





place that has brought the club-goers to the unfriendly attention of some residents. While most complain of noise from the clubs and the street, and trespassing, some also complain of harassment, violence, urinating, littering, sex, "weird" people, swearing and drug and alcohol use.

"The police have turned their backs on the situation," says Caroline Goldhawk, superintendent of one of two apartment buildings on the street and unofficial leader of the complaining residents. "Maybe they want all the sickies in one spot."

The owner of the other apartment building, which was renovated in 1980, and the owner of Diana Court (a townhouse named after Princess Di herself), have both complained that they are having a hard time making their investments pay off because of the street life. "Why would city hall give a permit for residential housing, then allow five after-hours clubs to open across the road?" asks a mystified Adam Kunst. Had Kunst bothered to check the neighbourhood before putting up his house, he would have discovered that three of the clubs were there long before Chuck and Di tied the knot.

Of the three residential buildings on the street, the unrenovated apartment is "providing affordable housing," according to Joan Campbell, a resident. "I do not think its residents should have to pay a premium of harassment, lack of sleep and embarrassment to live here." But if the trend to renovations continues, and if the street life is "cleaned up," then the street will be quieter and the rents will be higher and Campbell and company will be riding the transit to Scarberia.

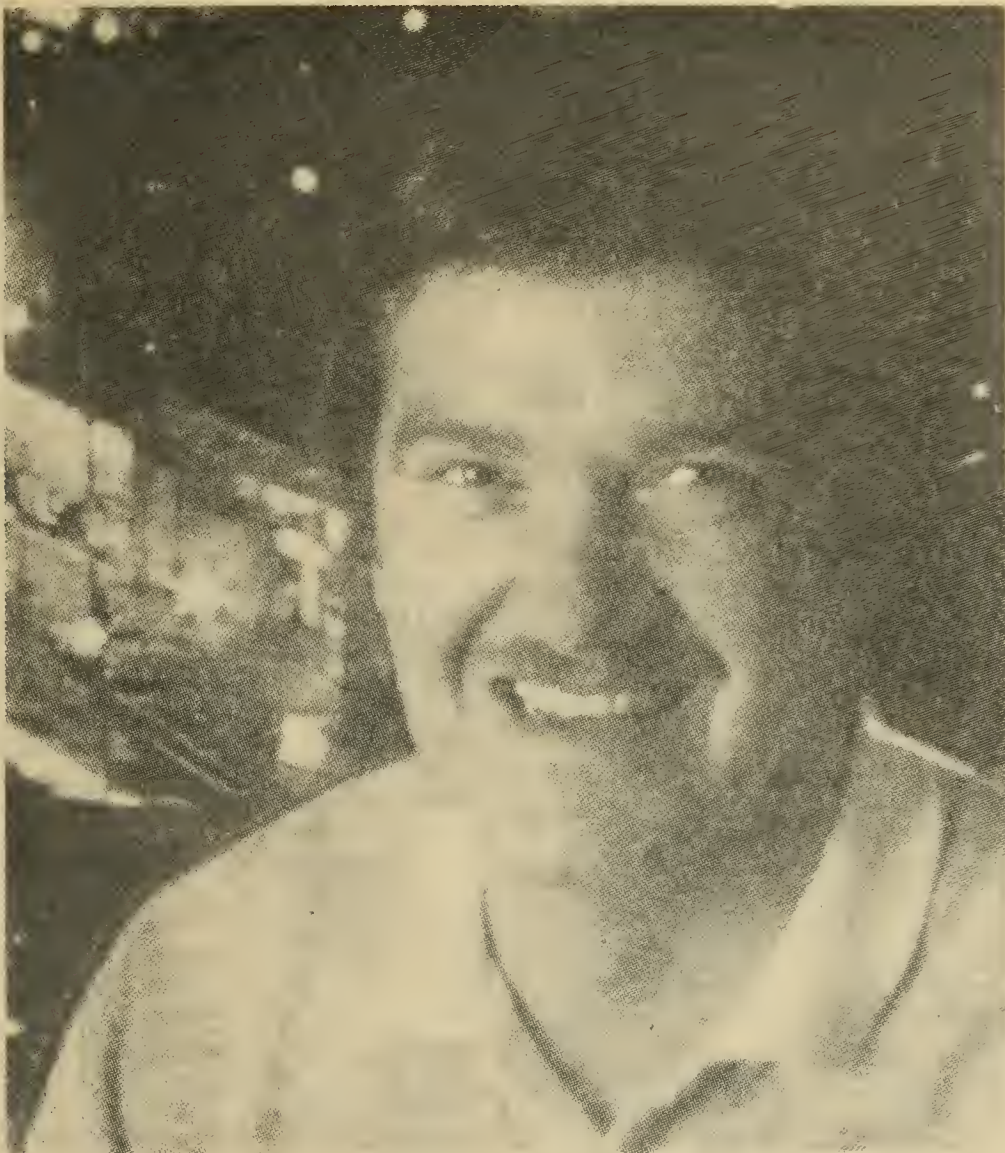
St Joseph Street is noisy on summer weekends, although it is not as unbearable as the complainers say. The noise from the club that residents say is the loudest "is not a very high level of sound," according to the Commissioner of Public Works, who investigated the street on several early-morning occasions. Two of the clubs that have been ordered to close — Club Mystique and Le Tube — are in an uninhabited alley away from the sensitive eyes and ears of anyone but the people who use them. And the noise from cars and people on the street is well within reason for the Yonge Street area — this isn't Don Mills, after all.

The other problems are either not problems at all — I have spent many evenings on St Joseph Street and I've never been fortunate enough to witness a single public sex act — or are problems for which workable solutions can be found: garbage cans, public washrooms, fences, and so on.

Wherever people congregate there are bound to be problems, but this should never be an argument for denying the right to public space. St Joseph Street and Yonge Street are both public spaces that should be protected, not "cleaned up" to satisfy moralists, to profit landlords and developers who want to exploit real estate potential, or to benefit a greedy city government more concerned with collecting taxes than with fostering diverse city life.

Residents of St Joseph Street, who I suspect live downtown because they prefer its variety to the sameness of the suburbs, should be protecting the uniqueness of their neighbourhood — of our neighbourhood — rather than supporting "clean ups" that destroy diversity and suburbanize the city. The "weird" and "sick" people of the after-hours clubs are an important part of what makes Toronto an interesting place.

Danny Cockerline



Legal action at last: Joyce's fight to remove his name from child-abuse registry gets serious

## SOCIAL SERVICES

# Sex, drugs, violence: charges fly

VANCOUVER — Much of what lent solidity to Rob Joyce's past is crumbling into the abyss. Eight months ago the fired youth employment counsellor was embroiled in a bitter and public battle with his former employers and their sponsors in the British Columbia Ministry of Human Resources (MHR). Joyce wanted

his job back, and he wanted his name deleted from the provincial Child Abuse Registry, where it had been placed after an unorthodox governmental investigation into a teenaged hustler's later-retracted accusation. Things have quieted down a lot since the Spring 1983 *Info-Update* news sheet (a publication of the

Committee to Re-Instate Rob Joyce) ran a story on Minister of Human Resources Grace McCarthy under the headline, "McCarthy Caught in Public Lie." And nothing has happened to equal the event that sparked that headline: the minister appeared on a popular radio talk-show and tacitly accused Joyce of lying, all the while implying that he was an unrepentant child molester.

In past months, the silence on the unresolved Joyce case has been almost complete. The artificial calm has finally ended; but now, instead of accusations, counter-accusations and the growlings of talk-show hosts, the only sound is the dry and mechanical creaking of legal cogs. On November 16, Joyce filed a battery of writs and affidavits in the BC Supreme Court, launching a legal action that may yet prove to speak louder than words. Included in the writs are:

- a petition to legally quash the government's record of its investigation into allegations that Joyce paid 15-year-old Robert Barry Schaddelee for sex.
- suits for defamation levied against Grace McCarthy, her deputy minister, John Noble, and five other civil servants.
- a wrongful-dismissal action levied against Joyce's former employers in the BC Corrections Association.

Meanwhile, the scene of the alleged offences fades slowly away. Senator House, the halfway house for "street youth" where Joyce, in his words, was "hired for being gay and fired for being gay," was ordered by the BC government to close on December 8. Even before the closure, most of the project's original staff had resigned (see story below). Schaddelee, the hustler who accused Joyce of paying him for sex and then publicly retracted the accusation in a vain attempt to "make it right" after Joyce had lost both his job and his employability, found his own way out of adolescent confusion in a fatal heroin overdose in May. And the BC government, tiring of upstarts like Joyce and embarrassments like the Senator Pro-

Continued on page 12

## The dirt on the Senator's demise

VANCOUVER — The Senator Project, a downtown Vancouver hostel for teenage prostitutes, closed for good on December 8 after a three-year controversy that included allegations of mismanagement and of sexual and drug abuse.

The Senator Project, established in the fall of 1980, operated out of an old three-storey hotel in Granville Mall. The location was close to the area where teenagers involved in drugs, prostitution and other street activities hung out. The Alternative Shelter Society, which ran the Senator, provided a place to sleep and counsellors and teachers who could empathize with the concerns of the street kids. Employees were chosen for their first-hand experience rather than for their training; they could talk openly about sexual abuse, drug use, lesbianism or gayness, feminism, activism — in general those parts of their past they usually hid. Because of its hiring policies, the Senator Project came under constant fire from politicians, parents and business people.

The Senator housed only five or six residents, although there were times when thirty kids might be using the facilities. Then inconsistencies in policy were reported. Counsellors were accused of being involved in relationships with kids, of using drugs, and possession of weapons. Social workers lost confidence in the

operation and some of the project's clients refused to go to the Senator because people they had liked and trusted were no longer there. They had been fired, been forced to quit or had quit out of conscience.

The Senator's location was both a strong point and the project's downfall. The hostel was easily accessible to kids who needed it. But kids could easily return to the street, or continue hooking or selling drugs while living at the Senator. And the project provided no motivation for teenagers to change lifestyles. A facility located outside the downtown core might attract kids who wanted to change. But no new project has been provided.

The Senator's policy — to be supportive of kids' sexual choices — did not extend to gay kids. According to one former worker, although there were gay staff, the heterosexual preference was emphasized. Yet, two of the project's outstanding success stories were gay kids who just needed to be told that it's okay to be gay, and to be around men and women who were comfortable being gay. Many of the kids were bisexual or experimenting sexually and they too needed to be told that was all right.

For months, BC politicians have been hinting that the Senator Project was not succeeding as they had planned, but they

promised that the programme would not be discontinued until something was available to replace it. Last March, Grace McCarthy, BC's Minister of Human Resources, admitted on a radio hotline show that the Senator Project may have been an expensive mistake. But she felt that it was a needed service, and acknowledged that it was in some ways successful. In August, Ken Derbey, Ministry of Human Resources Regional Manager, said that the project would be disbanded in favour of smaller, decentralized facilities. In response, John Karposh of the Alternative Shelter Society, the group that ran the centre, said that jobs would not be lost, and that just as many beds would be provided for the kids in different areas of the community.

The Senator operation probably cost a million dollars a year to run. Money allotted to the centre will go to other projects.

John Turvey, a former employee at the Senator, is running a programme out of the Carnegie Centre in Vancouver's downtown east side for teenage kids. Opinion is that he will run an excellent programme, but it is not a hostel. Kids who use the programme will have to be motivated to participate: it is activity-oriented. The Senator's money is slowly going out to other people, and some of them will do some real good.

But now that the Hostel has closed without something to replace it, the kids are back on the streets fulltime.

Jackie Goodwin



# 1983

## A YEAR TO REMEMBER, A YEAR TO FORGET.

### 1983, the year that...

- saw some interesting twists and turns in our culture.
  - the first Canadian full-length feature film unabashedly about lesbians, *By Design*, was directed by Claude Jutra, and might have been saved from mediocrity by re-designing, but wasn't.
  - John Sayles showed Jutra how it might be done with his film *Lianna*.
  - the forever-ground-breaking Toronto band Rough Trade released what may prove to be their best album ever, *Shaking the Foundations*.
  - Rainer Werner Fassbinder died, leaving his last "masterpiece," *Querelle*, unfinished.
  - Thousands marched to support Paris radio station Fréquence Gai's successful bid to stay on the air.
  - Rita Mae Brown took out her frustrations about former lover Martina Navratilova in her latest novel, *Sudden Death*.
  - Britain's ten-year-old weekly, *Gay News*, folded.
  - Toronto's Gay Community Appeal staged a one-of-a-kind rave musical revue, *Fruit Cocktail*.
  - Vancouver got a new gay bookstore, Little Sister's (named after a cat — honest).
  - two gay fathers from Hamilton, Ontario took up a dozen pages in the May issue of *Life* magazine.
  - In Hamburg, Germany, a gay centre opened and was named for movement pioneer Magnus Hirschfeld, whose original Institute for Sexology was destroyed by Nazi youth in 1933.
  - the Parachute Club's first album sold more than 50,000 copies.
  - *The Butch Manual* was published — for those foolish enough to hope it's an acquirable state.
  - Wallace Hamilton, novelist and boy-love advocate, died.
  - Penguin published its book of homo verse.
  - the Canadian movie *The Wars* was released with a fascinating set of credits.
  - Edmonton got a gay choir, The Vocal Minority.
- ### 1983, the year that...
- we had our usual run-ins with the law.
  - gay bars were raided in Hong Kong, Buffalo, Caracas, Buenos Aires and Sydney, Australia.
  - gay baths were raided in Toronto, Minneapolis, Milwaukee and Wallsey, UK.
  - gay sex was decriminalized in Northern Ireland; decriminalization was recommended in Hong Kong and lobbied for in three US states (it's still illegal in half the states).

- attempts were made to pass anti-gay laws in Arizona (one failed, one succeeded), Florida and Texas (where one proposal would outlaw all sex other than that between members of a heterosexual couple and another would allow police to arrest anyone suspected of having a sexually transmitted disease).
- gay rights protection was extended in Sydney, Australia, where gay sex is still illegal (and where 60 men have "confessed" to such crimes to challenge the law), the province of Quebec, Kitchener, and Vancouver (where it won't mean a thing until Kaiser Bill says it does — which will not be for a long time).
- attempts were made (and failed) to extend gay rights in Massachusetts, Oregon and Waterloo, Ontario, and are still pending in California and Minnesota.
- the Canadian Human Rights Commission asked Parliament, for the third year in a row, to extend the act in which lesbians and gay men aren't protected. They were ignored, again.
- Amnesty International continued its discussion, begun in 1975, about defending people in prison for gay "offences." They decided not to, again.
- Rob Joyce fought his unfair dismissal by Senator House and got nowhere. And Stephane Sirard took the Canadian Armed Forces to task — same cause, same result.
- 30 men were charged with gross indecency after being videotaped by a hidden camera in the washroom of the Orillia Opera House.
- if this issue, number 100, is published without incident, *TBP* will end the year — for the first time in six years — without criminal charges hanging over our collective heads.

### 1983, the year that...

- heralded some important breakthroughs.
- Edmonton got its first gay newspaper, *Fineprint*.
- Brazilian organizations won their right to legal status.
- the Gay Association of Red Deer was formed.
- gay people in East Berlin had an organized presence in that city for the first time in 50 years.
- *The Open Door*, first rural dyke newsletter in BC, began.
- prostitutes, under the auspices of the Alliance for the Safety of Prostitutes, took to the streets of Vancouver (to protest) for the first time in Canada.
- the first gay organization was formed in Saint John, New Brunswick.
- *Pink Ink* was formed to provide some

competition for *TBP* as a national gay periodical.

- gay pride celebrations were held for the first time in St John's, Newfoundland.
- Black lesbian poet Audre Lorde addressed 200,000 people at a New York rally to commemorate the twentieth anniversary of Martin Luther King's massive march on Washington.
- the Swedish government issued a postal cancellation mark to commemorate gay lib week.
- a lesbian/gay youth group was formed in Halifax.
- a lesbian s/m support group was formed in Vancouver.
- the first gay group was formed in the Soviet Union.

### 1983, the year that...

- spawned weird phenomena and wonderful contradictions.
- the federal government tried to unleash civilian stormtroopers in the name of national security — a ruse designed to pass not-quite-so-atrocious legislation before the end of the year ("What do you want? We're compromising, aren't we?").
- Adrienne Potts set out around the globe on her motorcycle (that's one way to cope).
- Toronto's official gay male couple, George Hislop and Ron Shearer, celebrated 25 years of conjugal joy.
- "gay" was re-established as a medical problem. As gay men died of diseases related to Acquired Immune Deficiency Syndrome, researchers scrambled for explanations and attendant fame, and the media shrieked dire warnings.
- fags and dykes took their rightful places in the growing peace movement everywhere — not always out of the closet, mind you, but there's always next year (we hope).
- supporters of radical feminism torched a Vancouver video-porn outlet while right-wing anti-(reproductive) choice supporters torched Toronto's Women's Bookstore in a bid to close an abortion clinic in the same building.
- the cops busted the aforementioned porn purveyors and their bombers, providing wonderful displays of guns and smut for the press (too bad they forgot to take their own pinups off the walls before the cameras showed up).
- women everywhere went in search of the legendary G-spot.
- breathers and other obscene phone callers got a break as phone sex (for a fee, of course) caught the public imagination (your Mastercard number, please...).

*Headlines we never got a chance to write...*

**NFB to fund feminist porn flick**

**Drag queen crowned Miss Canada**

**BC's Bennett forced to step down**

**Effective AIDS treatment found**

**Cop budget slashed, crimes drop**

**Mary Brown axed, censors chopped**

**Reagan impeached! Thatcher next?**

**Pope resigns to head MCC Warsaw**

**NWT lesbian groups form coalition**

**Churches' tax-free status revoked**

**World orgy celebrates disarmament**

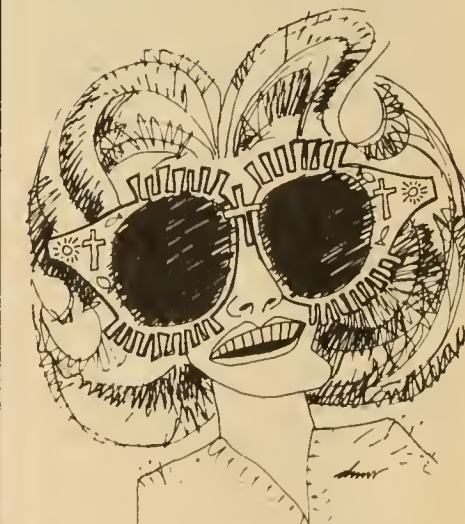
**All 'victimless crime' laws repealed**

**Sister of PI acclaimed mayor of SF**

**Boy George comes out as S/M dyke**

*Whatever happened to:*

all those RCMP files on homos?... Anita Bryant?... Perrier?... radical pervers?... the progressive social policies of the NDP?... herpes?...



A: After her divorce, Anita Bryant began marketing "silent witness" sunglasses

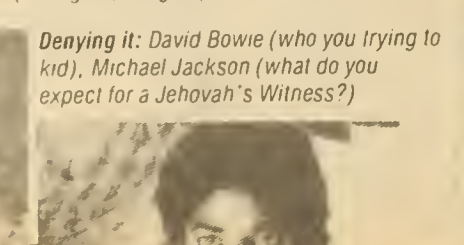
material seized by the anti-porn squad from the offices of *TBP* in 1977?... the Feminist Party of Canada?... John Damien?... Barbara Amiel's book about the Emanuel Jaques murder?... Jeremy Thorpe's stableboy?... the bambisexual liberation front?... those men charged with conspiracy to keep a common bawdy-house in 1981?... Marilyn Barnett?... George Everett Klippert (whose imprisonment brought about Canada's partial decriminalization of gay sex)?... militant homosexuals?



Coming out: Gerry Studds (the hard way); Claude Charron (the bizarre way)



Caught in between: Boy George (the sex is OK, the problem's the label); Martina Navratilova (out again, in again)



Denying it: David Bowie (who you trying to kid), Michael Jackson (what do you expect for a Jehovah's Witness?)





# Toronto's finest at their finest...



photo: Richard Plowright

## "Disgusting as to defy description": The judges have their say on porn

What kind of pornography is actually on trial these days? Is more attention being paid to violence, allowing a greater tolerance of things merely sexual? Just how are the new-found signs of degradation and dehumanization being interpreted by our state-appointed moral guardians?

TBP presents, from the mouths and pens of judges, glimpses of how far we've come this year, and where we may be headed in 1984. The quotations are excerpted from reporters' accounts (our own and others) of verbal or written decisions of judges in a sampling of this year's obscenity cases.

You be the judge....

**January 25** — Ontario Provincial Court Judge A E Charltons found the gay correspondence magazine *Blue Tricks* "deeply obscene" because of the degradation of the single models, who "looked lonely."

**February 22** — Ontario Provincial Court Judge Sydney Harris convicted a variety store owner for selling *Velvet Talks* because he was "concerned when photographs, such as appear in exhibit one, have the effect of dehumanizing or degrading the people depicted.... I find it to be obscene, and I find sex to be unduly exploited when people are dealt with as objects when their humanity is removed and their soulless bodies are left to be manipulated by the photographer and the writer. Women are more often so degraded in obscene material than men, and exhibit one in this case is a perfect example. The female human being is dehumanized and remains nothing but a shell, a mechanism for satisfying the animalistic as opposed to the romantic and human emotions of the male."

**March 5** — Ontario Provincial Court Judge David Vanek convicted Kevin Orr, of Glad Day Books, for displaying two magazines, *Come Watch* and *The Leathermen*, and said they were "lewd and disgusting as to defy description" and would only appeal to the prurient, lascivious, ignorant and simple. They included "disgusting sexual acts, sodomy in the presence of a third party, the actual ejaculation of semen and other unspeakably filthy subjects." His decision was based

on the fact that sex acts in the photos were illegal under the anti-gay gross indecency section of the Criminal Code and that was "a good indication" of what the community would tolerate. He observed that "lurid depictions of lesbianism" were deemed obscene in the oft-cited 1970 *Prairie Schooner* case and he had been "unable to discern any lowering of community standards over the past decade. In fact, they may have changed in the opposite direction." This decision is being appealed.

**March 25** — Three Divisional Court judges of the Supreme Court of Ontario declared that the Ontario Film Censor Board cannot cut or prohibit films without having specific standards to justify its actions. "Any limits placed on freedom of expression cannot be left to the whim of an official; such limits must be articulated with some precision or they cannot be considered to be law." The censor board has appealed the decision.

**May 9** — BC Provincial Court Judge Darral Collins, in convicting Red Hot Video, listed activities shown in the films at issue including sexual intercourse, fellatio, cunnilingus and ejaculation. Collins noted that the acts were not simulated and "there is no doubt the dominant characteristic of these tapes is the exploitation of sex. The Canadian community is not prepared to tolerate an attack on its moral fibre by the showing of films of this nature." He said they "portray sex activity in the most explicit manner. Nothing is left to the imagination."

**July 2** — BC County Court Judge J J Anderson, ruling on the appeal of a man who was prevented from importing a single copy of a magazine from the US by customs officers, said, "The magazine in question is completely concerned with the sexual activity of a man and a woman from foreplay to orgasm. The actions described in the photographs... are in no way unnatural or unlawful and, indeed, they are a common part of the lives of Canadian men and women." Nonetheless, the judge denied the appeal, upholding the customs ban.

### In 1983...

□ More than 1,000 people gathered at Yonge and Wellesley, April 23, to protest the raid on the Back Door bath. Hordes of cops blocked Yonge Street and pounded the shit out of parade marshalls. But we all sat in the middle of the street and the cops had no choice but to let us walk.

□ The new public-complaints board found that Cst Andrew McKay had beaten up Walter Noble at an Etobicoke police station. The board suspended McKay for two weeks, suggesting the suspension not interfere with future promotions. If McKay had been you or me, he would have been put in jail, where he belongs.

□ The ruling apparatus at Queen's Park broke its own policy of a six-year limit and reappointed former judge Phil Givens to a seventh year as chairman of the Metro police commission.

□ The "crime rate" went up half a percentage point and Givens said: "Forty per cent of crimes are committed by people out on bail and trying to steal the money to pay their lawyers." Perhaps

the Tories keep Phil around because he's such a hoot.

□ Nurse Susan Nelles tried to sue Roy McMurtry for malicious prosecution and false imprisonment but the Supreme Court ruled Roy can do what he likes and not be sued because he's the attorney general.

□ R McMurtry started studying French in preparation for his jump to federal politics. He's hoping to be a pain in the ass for the rest of the country, too.

□ *Home Feelings*, a National Film Board production about the mainly black Jane-Finch area, was released to wide acclaim. Residents said the accounts of police brutality and harassment were "the absolute truth."

□ Gay Courtwatch helped gay men deal with 500 indecency charges. And that's only the ones heard downtown at Old City Hall. Most of the charges were laid by undercover cops hanging out in public parks or waving their dicks around in washrooms.

□ Huge floodlights were installed in Allen Gardens so gay men wouldn't have sex there. It didn't work. GW□

**October 24** — Ontario County Court Judge Stephen Borins, in the now-famous videotapes conviction, declared, "The common denominator of the films is the artless way in which sexual intercourse is treated. Very little romanticism emanates from the scenes of sexual intercourse. Most of them reflected very little love or tenderness." Borins found some films which did not contain scenes of sex and violence and cruelty, but "...it is the explicitness of the sexual acts which leads me to the conclusion that they exceed community standards. In films of this nature it is impossible to define with any precision where the line is to be drawn. To do so would be to attempt to define what may be indefinable."

**October 24** — BC Supreme Court Justice Patrick Dohm upheld a Vancouver bylaw that prohibits the sale of sex-oriented products within the city. Sex-oriented products are defined as "graphic sexual material which includes any book, magazine, film, movie or video tape which depicts a person or persons engaging in a real or simulated sex act." "I do not think a fair-minded person accustomed to the norms of a free and democratic society would object to the limitation imposed on the freedom of expression by the bylaw."□



● Reagan will die before the election. His joint chiefs of staff will have him stuffed and run him anyway. He'll win.

● Someone will let the cat out of the bag about Glenn Gould; plans to re-name Roy Thomson Hall will be scuttled.

● Possession of porn will be criminalized and the RCMP will have a field day.

● The CIA will finally be forced to deny that AIDS is a germ warfare agent gone awry — or being tested.

● Toronto police will be issued with a device that, with the information from one cell of a suspect's body, can access every file in every data bank on the said suspect within 60 seconds.

● The Tories will sweep every election in the country (this is 1984 we're talking about) and Roy McMurtry will be named to the post of Inquisitor General in the new federal cabinet.

## Predictions for 1984

● The Canadian Human Rights Commission will recommend inclusion of sexual orientation in the Act. The feds will ignore them again.

● TBP will be charged with violating some vague, undefined section of the Criminal Code.

● Boy George will be chosen *Time* magazine's "Man of the Year."

● A movie about lesbians will finally be made by lesbians. It'll be blacklisted.

● One-way mirrors, now standard in only the chicest public washrooms, will become commonplace.

by Chris Bearchell





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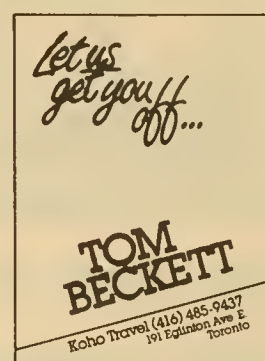
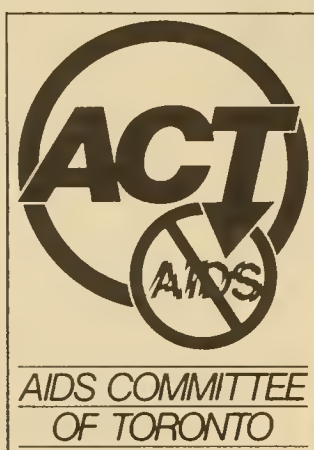
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Continued from page 9

ject, took advantage of a renewed electoral mandate and attempted to dismember its human rights laws, to curtail the powers of its employees, and to freeze out all but the least controversial of its social services. Only in these affidavits does the past live on, holding politicians and civil servants accountable for the situation in which Rob Joyce has been placed.

This is the story the legal documents tell: Joyce was a successful job counselor at the Senator who received a public commendation from Grace McCarthy for his role in helping teenaged prostitutes find other employment. In early January, 1982, one or more anonymous Senator staffers leaked information to the press pointing to serious management problems at the hostel. The January 12 Vancouver *Province* reported that the Senator was troubled by sexual relations between residents and staff, by drug use and trafficking, by violent incidents and the use of weapons, and by liaisons between residents and pimps and dealers on the street.

Since Joyce had been critical of the policies of Senator director Linda Zingaro, he was a natural suspect for having talked to the press. At a meeting on January 12, Joyce informed staffers that the BC Attorney-General's Department, the agency that funded his salary, was pressing him to "document" illegal activities at the hostel. George Horie, the hostel's accountant, responded to this information by repeatedly telling Joyce, "If you're not with us, get off the bus."

Two days later, Horie filed with the superintendent of child welfare the report that alleged Joyce had paid Schaddelee for sex. Unlike previous instances

where Senator staff had been the subjects of such accusations, Joyce was not informed of the charge nor of the investigation that followed it. News finally reached him through Senator child care counsellor Connie Smith, who had heard about the "top secret" investigation through the grapevine. By coincidence, Smith had also met Schaddelee shortly after hearing of the charge against Joyce. According to Smith's affidavit, Schaddelee "boasted to me that he had 'tricked' Rob Joyce, then acknowledged that maybe his 'trick' was not Rob Joyce. (He) subsequently told a palpable lie — that he was to perform with (folk singer) Shari Ulrich... that week at the Soft Rock Cafe."

Both Joyce and Smith attempted to meet with provincial investigators who were examining the boy's charge, but were not allowed to do so. The allegation against Joyce was officially determined to be "unsubstantiated," a neither-here-nor-there designation meaning unresolved rather than unfounded, which placed Joyce's name on the provincial Child Abuse Registry and effectively ruined his social service credibility without allowing him to clear his name in the courts. Joyce went to the press with his story and was fired. His long and arduous campaign to be reinstated began February 3.

On October 1, 1982, Schaddelee signed a statement before a Vancouver police officer swearing that "Rob Joyce did not sexually represent himself to me in any way." This statement caused the MHR to investigate the Joyce case, but they considered only the retraction and not the original events. In the end, little was resolved except that a vague, official shadow was cast over the credibility of Schaddelee's retraction — a shadow that

will be difficult to dispel in light of the young man's death.

Joyce's situation has not changed substantially since October. Only the setting of his story has altered: the people and places keep changing or disappearing, the events are slowly forgotten. Joyce himself is not retelling the story to the press, saying nothing while the case is in the courts. If he senses his past is disappearing, though, he has one consolation. If his case forces the Canadian legal system to safeguard gay social service workers from the arbitrary application of sexual stigma, Rob Joyce may have — and we may all have — a more promising future.

Richard Summerbell □

## DIGEST

### Commission berated for rights violations

MONTREAL — The Quebec human rights commission is losing credibility because its methods of inquiry don't protect victims of discrimination and, in some instances, have done further harm, a coalition of community organizations charges.

The Coalition sur les droits de la personne (coalition on human rights) — which includes gay and lesbian, feminist, civil libertarian and ethnic minority groups — says the provincial government's commission is contravening the provisions for inquiries as set out in the Quebec charter of human rights and liberties. In particular, the coalition says the commission's investigators are not following the rules because they are not required to do so.

According to David Cassidy of Ré-

union des associations gaies et lesbiennes à Montréal (RAGLAM), the rules are constantly in flux. "Sometimes they have open hearings; sometimes they don't. Sometimes they allow community groups to represent complainants; sometimes they don't. It's all up to the individual investigator."

As well, the commission employs only ten investigators for the entire province. The resulting backlog means that it can take more than two years for a case to be heard, and victims of discrimination who are unaware of the two-year time limit on taking court action miss the chance to take other legal steps to remedy their complaints.

Investigators have been reported to make not-so-enlightened remarks to complainants. One investigator allegedly told Normande Beaulne, who complained of being fired from her job because she is a woman, that "women think if something happens to them it's because of their sex," and "in twenty years, women will be demanding to return to the home." These remarks and others were cited by the coalition in a complaint to the commission, and some personnel were reprimanded.

The coalition still wants stricter rules of procedure for inquiries and wants to be allowed to act on behalf of people lodging complaints. The commission set the end of December as its deadline for making changes to the rules of inquiry.

As we go to press, there is no indication what changes, if any, will be made. The commission also promised to hire more staff (commission officials say they have made repeated requests for increased staff over a number of years), but have not indicated how many of the new positions will be for investigators.

Kevin Orr □



## Opera bust trials set

ORILLIA — Fifteen men appeared in Provincial Court here November 23 on gross-indecency charges, and opted to skip preliminary hearings and to proceed directly to trial in County Court in Barrie. The trials are not expected to begin until some time in the new year.

Several lawyers have been meeting to plot a joint legal strategy for the defence of their clients. Originally they planned to proceed with selected preliminary hearings in Orillia to establish the admissibility of the police's evidence. Initially, the Crown attorney had agreed not to show excerpts from videotapes that were used to record the alleged offences in the public washroom in the basement of the Orillia Opera House. But when the Crown attorney informed the lawyers the night before the court appearance that he would show the tapes after all, they decided to have their clients sent directly to trial in Barrie, where publicity about the arrests has had less impact.

The use of concealed video cameras (called "an exercise in gratuitous voyeurism" by Canadian Civil Liberties Association general counsel Alan Borovoy) has been important in shaping public concern about the large number of arrests announced by Orillia police in early September.

Most of the specific charges read out in court November 23 appeared to allege only solitary masturbation in cubicles.

The day before the court appearance, the Orillia police released the names of four men who had not been served arrest warrants in September, bringing the total charged to 30. Two are Orillia residents, one is believed to be living in western Canada and the fourth lives in Pennsylvania. According to the *Orillia Packet and Times*, the police say the names were released "in order to stop conjecture and rumour in the community."

Ed Jackson □

## Groups submit briefs

WINNIPEG — The Manitoba Gay Coalition, a federation of eleven gay and lesbian groups, has submitted three briefs to government on matters affecting minority rights.

The coalition suggested to the federal Commission of Inquiry on Equality and Employment that the government increase its funding of community organizations so that they will be better able to fight for minority rights.

The coalition also submitted a brief to the Special House of Commons Committee on Participation of Visible Minorities in Canadian Society, emphasizing the importance of education in fostering tolerance in children.

And the coalition wrote to Winnipeg Mayor Bill Norrie to protest the city's referendum on francophone language rights, which was won by the anti-French forces. "The rights of minorities cannot be protected by subjecting them to a plebiscite that amounts to no more than a public opinion poll," the coalition said.

GW □

## Equal leave sought

OTTAWA — The union representing municipal and regional government employees here wants to extend bereavement leave to common-law couples, including those people in lesbian or gay relationships.

The 5,000 workers represented by Canadian Union of Public Employees Local 503 are currently allowed three days off work for the death of a spouse,

child, parent, sister, brother, grandchild or in-law, but no time is allowed for the death of a common-law partner. The union also wants bereavement leave increased from three days to five.

Stan Keith, Ottawa's director of staff relations and the city's chief negotiator, was reluctant to discuss any positions the city will take during upcoming contract talks, due to begin in mid-January.

"Ever since restraint became a major issue," Keith said, "all governmental bodies have been scrutinizing benefits much more closely. They used to just look at salaries, but now everybody is cognizant of the fact that increased benefits represent the equivalent of salary increases."

Keith said he wouldn't hazard a guess as to the outcome of the proposal but did admit that the benefit would not be a major use of municipal funds.

Mayor Marion Dewar told local media that she is aware that a death is felt as much by unmarried partners, but she's not certain how long-standing a relationship would have to be to qualify. Alderwoman Diane Holmes, who has a large number of gay constituents in her downtown ward, said the demand was a good one and would not cost the city a great deal of money.

City employees are already protected by a bylaw that forbids discrimination against lesbians and gay men in hiring and promotion. The bylaw was enacted in 1976 after much lobbying by Gays of Ottawa.

Kevin Orr □

## SOLIDARITY

### BC 'consultation' is not much consolation

For many British Columbians, the holiday season will be a time not for celebration but "consultation." This is the term the Social Credit government is using to explain the process whereby minor changes are being made to its ultra-right-wing legislative package, introduced last July. The government is "consulting" with its constituency on three of the controversial bills that inspired the massive public-employees strike and widespread community protests earlier this fall (see *TBP*, December).

Bob McClelland, minister responsible for human rights, met with representatives of the community-based Solidarity Coalition on December 8 and informed them that Bill 27, the proposed new human rights act, will be allowed to die on the order paper. Opinion polls had shown that this was the most unpopular of the new bills: it would have replaced the independent Human Rights Commission with an appointed council reporting directly to the minister. McClelland said a version of the bill would be introduced in the next legislative session, due to start in late January. According to *Solidarity Times* editor Stan Persky, human rights in the province are now in limbo. The Commission has already been disbanded and BC will be without a mechanism for handling complaints until the new bill is passed.

#### Correction

Our December story on BC's Solidarity Coalition reported that the crew of the gay TV programme *Gayblevision* was asked by an apprehensive crowd to leave a lesbian and gay "speak-out against the budget" held in Vancouver October 16. In fact, the crew was not asked to leave but only to stop filming. They left of their own accord.

Lesbian and gay community representatives hold out little hope for McClelland's proposed bill. "At best, we're going to see minor modifications," says Stuart Alcock, gay male representative on the Solidarity Coalition. "Window-dressing — an appropriate seasonal thing, actually." Lesbian representative Donna Lee says flatly: "I don't have any hopes for it — not at all."

The BC Human Rights Act had included a clause that proscribed discrimination "without reasonable cause." Bill 27 omitted that clause, which was thought to provide some protection to lesbians and gay men. Neither Alcock nor Lee expect any equivalent measure to be reintroduced. Although McClelland has promised to consider the recommendations of a five-member "consultative committee" (including two community representatives), he is known to be an opponent of gay rights. He has refused a Solidarity Coalition request for public hearings on human rights.

Several other pieces of legislation are currently causing dismay and outrage in the gay community. Donna Lee says the lesbian wing of the Solidarity Coalition is particularly concerned about the proposed Medical Services Act, which allows the government access to personal medical records. Lee says this law, combined with a lack of rights protection, could jeopardize jobs, living accommodations and child-custody rights of lesbians in BC.

Meanwhile, in response to the government's proposed elimination of rent control in the still-unpassed Bill 5, landowners in the heavily gay West End of Vancouver have begun to announce rent increases of up to 100%. Says Persky: "As the first snowfall of the year hit BC's Lower Mainland, large numbers of octogenarian ladies were seen trundling through the snow on their way to protest meetings, where they and their gay neighbours could try to figure out what they could do about the increases." No "consultative process" on Bill 5 has yet been initiated.

Despite attacks from all sides, though, the Lower Mainland gay community is beginning to recover from the fear the legislative package first induced. Tim Agg of the Vancouver Gay Community Centre reports that the centre's coming-out support groups are burgeoning with new people, while gay sports and recreational groups are booming. Also, the Vancouver community's often-antagon-

Words of praise: labour leader Art Kube



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erge as clearcut winner

Both sides claim w

istic business and political organizations are beginning to settle their differences. Lesbian and gay activists in the Solidarity Coalition received a compliment from labour leader Art Kube in a recent CBC-TV interview, and have produced a brand-new pamphlet devoted to lesbian and gay concerns. And, says Lee, women's groups in the North Okanagan town of Vernon have made life so miserable for loud-mouthed anti-lesbian MLA Don Campbell that he may have been forced to temporarily vacate his home.

Richard Summerbell □

## POLICE

### Budget will finally tell more complete story

TORONTO — In estimates for 1984, Metro police have provided greater detail in their budget and, for the first time, revealed a partial breakdown of expected spending by the intelligence bureau and the morality squad. This makes a nice Christmas gift for citizens' groups concerned about police accountability. Chief administrative officer Peter Moore acknowledged to reporters that the breakdown was in response to such pressure.

The proposed \$6.2 million budget for intelligence (a 1.4 percent increase over 1983) includes \$2.9 million for intelligence gathering; \$1.5 million for surveillance; \$774,600 for management; \$521,000 for analyzing information; and \$417,000 for wiretapping.

Morality wants a 2.1 percent increase, including \$1.8 million on general enforcement (which includes prostitution); \$378,100 for storing and getting rid of the evidence from drug busts; \$89,200 on the fight against pornography; and \$429,600 on management.

The police want to spend a total of \$302,812,100 in 1984, an increase of 4.6 percent, about 90 percent of which will be spent on salaries and benefits for the 7,014 employees of the force.

The figures are anything but complete, however. "It would be interesting to know how much of this money is being spent on washroom surveillance," says Alderman Jack Layton, of Citizens' Independent Review of Police Activities. "The police say they only undertake this kind of work if they get complaints from businesses. I wonder how much is being spent on policemen who are doing the work that ought to be done by security services of department stores."

Layton also expressed concern about the extent of police wiretapping. "I've heard surveillance is being carried out on introduction and escort services. But I'm puzzled as to why, because there have been no complaints about these kinds of operations."

GW □

### Victim is vindicated in suit against cops

TORONTO — A man who was beaten up by two Metro policemen has been awarded \$8,200 in damages. The altercation occurred after Wilson Calderon, 32, left a pool hall on a cold night in January 1982. His van wouldn't start and he was tinkering with the choke when the passenger door was yanked open by PC Robert Messacar, who demanded to see Calderon's driver's licence.

"Why do you want to see my driver's licence?" Calderon asked as he reached for the licence. Before he had a chance to find it, however, Messacar and PC



# VANCOUVER

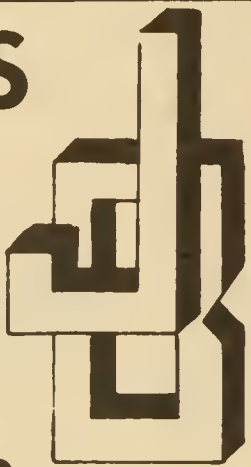
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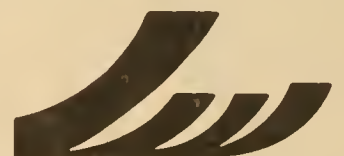
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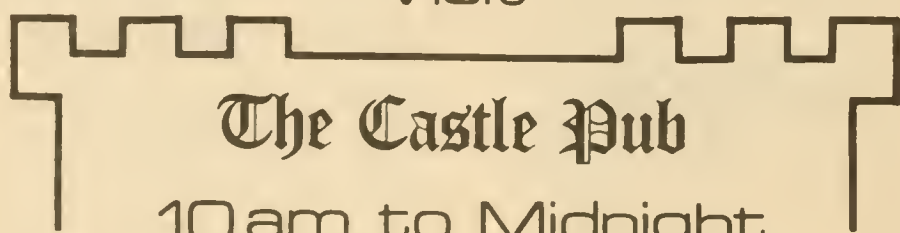


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Frank Besenthal hauled him out of the seat and threw him up against the right side of the van. They put him in handcuffs and drove him to the police station, where he was informed of the charges against him: failing to identify himself and causing a disturbance. The charges were dismissed in court.

While Calderon was sitting in the police cruiser, Messacar struck him three times on the left cheek and neck and Besenthal punched him in the mouth. During the drive to the police station, Messacar, who sat in the back seat with Calderon, struck him four times: once on the left cheek; once on the right cheek under the eye; and twice on the neck.

The \$8,200 in damages awarded by Judge J B Trotter includes \$1,200 for dental work; \$4,000 for assault; \$2,000 for false imprisonment and malicious prosecution; and \$1,200 "to express the repugnance of this court to the treatment of an individual by law enforcement authorities as I find on the evidence in this case."

The award, and the cost of defending the two policemen, will be paid by the taxpayers of Metro Toronto. Messacar and Besenthal have been "counselled" by superiors, but no disciplinary action has been taken against them.

Throughout the trial, the two denied the charges. Perhaps that is not surprising, considering their apparent difficulty in telling time. Trotter's judgment noted, among other things, that the officers had altered times recorded in their notebooks so that they coincided.

Glenn Wheeler

## Judge scrutinizes washroom sex busts

TORONTO — A Provincial Court judge, concerned by the large numbers of washroom-sex cases clogging his court docket, has called on the management of companies operating the washrooms to share the responsibility for stopping the mounting number of arrests.

In a November 14 decision, Judge Charles Paris said The Bay department store should find methods other than simply calling in plainclothes police officers to charge people. His comments mark the first time a judge has acknowledged the process of criminalizing washroom sex is usually set in motion by deliberate policies of private corporations.

"I thought it was a good decision," said Right to Privacy Committee chairperson Dennis Findlay. "Judge Paris was putting the responsibility where it belongs, on the management."

The judge's comments came in a decision that gave conditional discharges to two men found guilty of committing indecent acts in the third-floor washroom of The Bay. The decision was the result of a day-long sentencing hearing requested by Judge Paris October 11 to help him decide whether stiffer sentences, including jail terms, might "stem the flow of cases through the court."

Paris had asked for the special hearing to consider testimony from "responsible members of the gay community," adding, "I don't want to make this a political platform for the gay community or for gay bashers."

Arrests at The Bay washroom have been a focus of concern for the gay community for some time. (See *TBP*, Jan/Feb 83 and May 83). Attempts by Ward Six Alderman Jack Layton and by members of the gay community to discuss the situation have all been rebuffed by The Bay. The site has become what Judge Paris, in his decision, characterized as a "turkey

shoot." He made two concrete suggestions to The Bay: more surveillance by uniformed security personnel and prominently displayed warning notices.

Paris decided that stiffer sentences would only be effective if they were widely publicized. But he said imposing a jail sentence merely to get media attention "would require the court to ignore completely the personal circumstances of the accused in favour of what I would call a publicity stunt."

Despite Paris's apparent concern for the defendants, the process was nonetheless a prolonged and anxious one for the two men, one a teacher and the other a nursing assistant. Because of the need to schedule the sentence hearing, they were required to wait nearly ten weeks — from September 2, the date of the guilty finding, to November 14, the date of the sentencing decision. They had not been encouraged by the Crown attorney's summation: "This is bizarre behaviour and an inappropriate use of public washrooms. I'm asking for jail."

At the sentence hearing October 11, gay defence lawyers Paul Trollope and Harvey Hamburg called witnesses to argue that harsh sentencing would not be an effective deterrent. One witness, lawyer Peter Maloney, told the court jail sentences would not only distort the legal process, they would "shock the (general) community and outrage the gay community." He proposed two kinds of "creative sentencing." Borrowing a commercial concept to make his point, he said, "the point of purchase is where you do your advertising." He suggested mounting bulletin boards in the washrooms on which a convicted person would be required to post a notice of his conviction. He suggested the person might also be required to buy a classified ad in the personal section of the daily newspapers to describe what happened to him and where.

Sgt Robert Adair of Metro Toronto Police's 52 Division gave the court arrest

statistics for indecent acts in four "trouble-spot" washrooms in the downtown area:

Washroom	1982	1983 (to mid-Oct)
The Bay	65	27
Eaton's Centre	32	47
Royal York Hotel	15	27
Bloor-Yonge subway station	18	11
Total	130	112

Sgt Adair reported in his division alone there were 300 arrests for indecent acts in washrooms in 1982. Although he provided no numbers for the rest of Metro Toronto and did not include statistics for related gross-indecency charges, Adair's partial figures indicate washroom arrests are increasing rapidly. In 1979, the only other year police were willing to release statistics, there were 179 cases (indecent act and gross indecency charges lumped together) reported in *all* of Metro.

Security personnel from the four locations testified for the Crown. All of them rejected the use of uniformed security guards. "We're running a hotel," Bob Wilson, chief security officer at the Royal York Hotel, said indignantly. "There's no need for uniformed officers in washrooms."

Frank Cartella of The Bay's security department said it had been known for nine years there was sexual activity in the third-floor washroom of The Bay. But it was only three years ago, in response to complaints from customers, that senior management made the decision to ask for police undercover surveillance. Cartella said it was a policy decision not to post signs or to issue notices to offenders under the provincial Trespass to Property Act until *after* arrests.

Judge Paris, considered by lawyers to be one of the more thoughtful of the Provincial Court judges at Old City Hall, demonstrated a sympathetic un-

derstanding of the typical man caught in washroom charges. "He is usually a first-time offender — the type of individual you would not expect to see in a criminal court," he said.

"More often than not," said Paris, "the individual is a closet gay living in fear of being exposed. He may have a responsible job, he may be a husband, he may be a father and, to him, exposure means destruction. For this reason, he will not associate with known gays or read their literature. He will discourage lasting relationships; he is condemned to quick and impersonal sex. Understandably, his arrest and prosecution has shattering effects. I have read many psychiatric reports prepared for such individuals and they confirm the hell they go through after being arrested. Most need no further punishment because they will never appear in court again."

The Right to Privacy Committee plans to obtain the full transcript of the Paris sentencing hearing and decision in order to distribute it, with an introductory brief, to all Provincial Court judges and to the companies concerned.

It is not clear whether the Paris decision will have any significant and lasting impact on the arrest process. In the short run, however, it has not decreased the number of men needing legal assistance after being charged in the four washrooms. Says Gay Courtwatch spokesperson Dennis Findlay, "I've been getting calls by the dozens." Ed Jackson

Gay Courtwatch is in Room 337 at Old City Hall. Their phone number is 961-8046.

## Know something we don't?

Heard any good news — or bad — the community should know? New organizations, a successful fund-raiser, a washroom bust... tell everybody! Call 977-6320, ask for News.

## TORONTO BEAT

# Murder and other sorts of mayhem

**Catching our Nylons:** That glib *a capella* singing group the Nylons have come a long way since they entertained at local gay softball league banquets. Just returned from accepting the equivalent of a Grammy Award in the Netherlands and being named finalists in Germany's music kudos, the quartet are busy recording *No Nonsense*, their new album scheduled to be released Valentine's Day. A single called "Stepping Stone," written by former Supremes songwriter Lamonte Dozier, is to be launched at the same time. Finally, according to manager Wayne Thompson, the Nylons may be taping a TV special in Germany with androgynous Culture Club star Boy George sometime in the new year.

**The AIDS count:** In keeping with the figures for the rest of the country, the number of AIDS patients in Toronto remains remarkably low. Eleven cases had been reported by early December, according to Dr Richard Fralick, the city's associate medical officer of health. One patient lives in Etobicoke, the others in the city itself. All are homosexual men in the mid-20s to early-40s age range. Four have died, two during November. Fralick also said he had two other leads that could not yet be confirmed.

**Quash, anyone?** The next big legal battle for the Right to Privacy Committee is a challenge to the constitutionality of the search warrant used by Metro Toronto police during the April 20 raid of the

Back Door baths.

Lawyer Marlys Edwardh will be asking a County Court judge, December 20, to quash the vaguely worded warrant because it authorized an "unreasonable search and seizure," now supposedly illegal under the Charter of Rights.

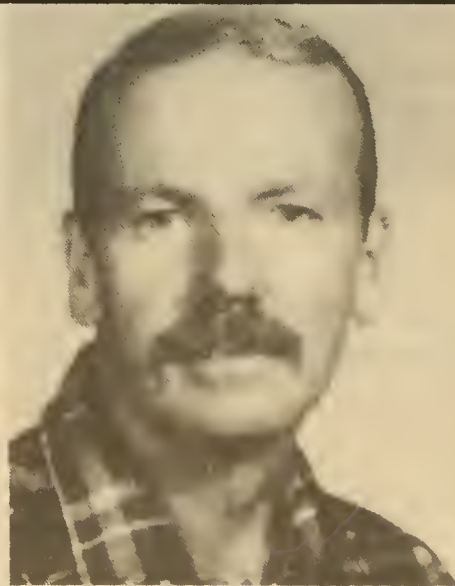
If the move is successful, material seized during the raid may have to be returned, making the Crown's prosecution of the alleged keepers and found-ins much more difficult.

**Together again:** One of the few local lesbian bars, Together, narrowly missed destruction by fire in the early morning hours of November 29. Fire fighters managed to contain the flames to the second floor; the downstairs bar-and-restaurant, which suffered minor water damage, was open for business the following night. Owner Yanko Naglic said the top floor has reopened after \$50,000 worth of renovations.

The building has had a history of fire damage. It was once a men's bar called Tanks, and briefly a dyke bar called Sappho's which was swept by an arsonist's blaze March 1, 1981. Arson is not suspected in the recent fire.

**Have you seen this man?** Police are asking for help in locating the murderer of Thomas Cahill, 44, a high school art teacher found stabbed at his Berkeley Street home early Sunday morning, December 4.

Cahill was taken to St Michael's



Thomas Cahill: fatally stabbed

Hospital, where he died 30 minutes later.

Sgt Herman Lowe of the homicide squad said police have been questioning people, including hustlers in the downtown area, who may have seen Cahill in the hours before his death. Individuals have been "most cooperative," Lowe said.

Cahill was last seen at the St Charles Tavern early that Saturday evening. Anyone with information about Cahill's whereabouts between 7 pm December 3 and 4:30 am December 4 can call Sergeant Lowe at the homicide squad (967-2375). Those not wishing to be identified can call *The Body Politic* news department (977-6320) and information will be passed along. EJ



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Showtime  
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Sundays: 12 midnight

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## NETWORK

**Red Herring art.** The second annual exhibition of art by gay men was on display at Halifax's Red Herring Co-op Books on Barrington Street in mid-December. The work of eight artists from Nova Scotia and New Brunswick — including photography, drawings, paintings, video and stained glass — was presented. A reading of Maritime gay male poetry was held in conjunction with the event, as was a screening of three video tapes by British gay artist Stuart Marshall. Organized by Robin Metcalfe and Jim McSwain, the exhibition was previously shown at the Fifth Atlantic Conference of Lesbians and Gays held in Fredericton, October 8 and 9.

**Centre, anyone?** A Montreal group is hoping to open a gay community centre. The Collectif d'intervention communautaire auprès des gais (CIGAG), which has organized on the AIDS issue, would also like to hold a conference in the fall of 1984. For more information, CIGAG, CP 29, Succ Victoria, Montreal QC, H3Z 2V4.

**Not banking on it.** Montreal's gay coalition RAGLAM (Réunion des associations gaies et lesbiennes à Montréal) has decided to withdraw its funds from the Bank of Montreal, citing as reasons the bank's continued involvement in South Africa and its implicit support of apartheid.

**Competition for the United Way.** A lesbian-gay community appeal has been established to raise funds for gay-related social service projects in Manitoba. It will be administered by three members of Winnipeg's Project Lambda, the group that launched the appeal, as well as representatives of non-religious groups in the province. The appeal is planning a series of fund-raising events for the winter and hopes to sponsor educational projects, including peer-counselling training courses, a coming-out handbook for lesbians, legal clinics and expansion of the community library. They also hope to support new medical services: a gay community health clinic, a Hepatitis vaccination programme and possibly a support group for people with AIDS, although there are as yet no cases reported in Manitoba.

**Conferring with Integrity.** Eastern Canadian gay Anglicans will be meeting February 3 to 5 at a gathering hosted by the Toronto chapter of Integrity. Most events will take place at Holy Trinity Church (Eaton's Centre) and will include a Solemn Eucharist, a banquet, workshops, a community dance, brunch and lots of discussion. Billeting is available. Contact Box 873, Station F, Toronto, ON M4Y 2N9, (416) 593-6217.

**For youth.** The Montreal-based Service jeunesse de l'Association pour les droits des gais et lesbiennes du Québec (youth service of the Quebec lesbian and gay rights association) was officially constituted last August. For those 25 years or younger, the group meets at ADGLQ's centre, 263 est rue Ste-Catherine, second floor, (514) 843-8671.

**Restaurant goes public.** Giovanni's Room, the restaurant-cabaret run by the Oscar Wilde Memorial Society at 277 Sherbrook Street in Winnipeg, is making a bid for a wider clientele. A story in the

Winnipeg *Free Press* says Giovanni's offers good food at reasonable prices and it is throwing open its doors for two reasons: to earn money for the gay community and to "encourage communication, in a sociable environment, between the gay community and the public."

**A second coming, of sorts.** The international, interprovincial, bilingual and rural organization for lesbians and gay men, Northern Lambda Nord (based in Maine, New Brunswick and Quebec), is currently undergoing a rejuvenation. The group, which has maintained a phone line and a newsletter and has provided social activities for its members and supporters, is re-structuring itself and has embarked on a membership renewal drive. Come out and help if you can (see listing in New Brunswick section).

**Islanders on the move.** The Island Gay Community Centre, based in Victoria, has a new mailing address (see listing) and reports that its coffee house, the Gay Café (still at the same old place), has had an interesting year and is doing a booming business. The IGCC's general meeting will be held in Nanaimo this year, thanks to the great job of regional organizing being done by the Port Alberni branch.

**Bastion of intolerance stormed.** Students Against Homophobia, the gay support group at Champlain Regional College/Bishop's University, reports some "major breakthroughs" this academic year, including the school library taking out a sub to *TBP* and the Student's Representative Council (SRC) granting them official club status. They say they "would like to thank (founder) Daron Westman; all the people who have beaten him up through the years; the many gay men, women and supporters who marched on campus last year; and 1982-83 SRC president Bill ('gays destroy the objective order of the universe') French for helping to make it all happen." □

## BI/NATIONAL

- *Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women*, Box 492, Village Stn, New York, NY 10014.
- *Atlantic Lesbian and Gay Association/Association des lesbiennes et des gais de l'Atlantique*, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).
- *Bisexuals International*, Box 107, 2039 Walnut St, Philadelphia, PA 19103, USA. (215) 634-6244, Sun-Fri, 11 pm-3 am.
- *Canadian Gay Archives*, Box 639, Stn A, Toronto, ON M5W 1G2. (416) 977-6320.
- *Dignity/Canada/Dignité*, Box 1912, Winnipeg, MB R3C 3R2. (204) 772-4322.
- *Foundation for the Advancement of Canadian Transsexuals*, Box 291, Stn A, Hamilton, ON L8N 3C8. (416) 529-7884. SW Ontario: Ms R M Schwartzentruber, 21 Cherry St, Kitchener, ON N2G 2C5. (519) 576-5248.
- *Integrity (Gay Anglicans and their Friends)*, Canadian regional representative, c/o Integrity/Edmonton.
- *International Gay Association. International Secretariat*, c/o RFSL, Box 350, S-101 24 Sweden, ph: 46-8-848050/845576. Action Secretariat and Women's Secretariat, c/o NVIH, COC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands. ph: 31-20-234596.

AVERAGE  
OSCAR  
WILDE



- **International Lesbian Information Service (ILIS)**, Box 45, 00251 Helsinki 25, Finland. ph: 358-0-635571.
- **Ligo de Samseksamaj Geesperantistoj**, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2.
- **New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto, ON M4Y 2N7.
- **Section on Gay and Lesbian Issues in Psychology**, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6.
- **Seventh-day Adventist Kinship International, Inc.**, c/o Jeremy Young, Box 408, Stn C, Toronto, ON M6J 3P5.
- **Women's Archives**, Box 928, Stn O, Toronto, ON M4T 2P1.

## BRITISH COLUMBIA

### Provincial

- **AFFIRM: Gays and Lesbians of the United Church in BC**, Box 46586, Stn G, Vancouver V6R 4G8. (604) 324-3902. Support group and educational resources.
- **Gay Fathers**, Box 4603, MPO, Vancouver V6B 4A1. (604) 255-1076.
- **Rural Lesbian Association**, RR 1, Ruskin V0N 1R0.

### Kamloops

- **Thompson Area Gay Group**, Box 3343, V2C 6B9 welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship.

### Kelowna

- **Okanagan Gay Organization**, Box 1165, Stn A, Kelowna V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre.

### Port Alberni

- To contact the local group, write c/o Mr Trevor Kelly, 201-4204 China Creek Rd, Port Alberni, BC V9Y 1R1. Counselling, companionship.

### Port Hardy

- **North Island Gay and Lesbian Support and Information Group**, Box 1404, Port Hardy, BC, V0N 2P0.

### Prince Rupert

- **Gay People of Prince Rupert**, Box 881, V8J 3Y1. (604) 624-4982 (eve).

### Revelstoke

- **Lathlarien**, Box 8557, Sub 1, V0E 3G0. Info, friendship, hospitality.

### Terrace

- **Northern Lesbians**, RR 2, Box 50, Usk Store, V8G 3Z9.

### Vancouver

- **AIDS Vancouver**, c/o 19th fl, 355 Burrard St, V6C 2J3. Ph: (604) 687-AIDS.
- **Alcoholics Anonymous (Gay)**, (604) 733-4590 (men), (604) 929-2585 (women).
- **Archives Collective**, Box 3130, MPO, V6B 3X6.
- **Bisexual Women's Group**. Monthly meetings. White Crystal, 3085 Charles St, V5K 3B6, or call Georgia at (604) 874-1756 or Joyce at 251-6090.
- **Coming Out (Gay Radio)**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 7:30 pm, 102.7 MHz FM.
- **Congregation Sha'ar Hayam**. Jewish gay synagogue, Box 69406, V5K 4W6. (604) 255-1076.
- **Daughters Unlimited**, Joyce (604) 251-6090, or Elisa, Doris or Christine (604) 254-7044. (Plans to open a women's club.)
- **Dignity/Vancouver**, Box 3016, V6B 3X5. (604) 684-7810.
- **Dogwood Monarchist Society**, 303-1150 Burnaby St, V6E 1P2.
- **Frontrunners** (running/jogging). Call Erik (604) 687-3238 or Rick (604) 590-4665.
- **Gay and Lesbian Caucus of the BC NOP**, (604) 669-5434
- **The Gay Library**, 1244 Seymour St, Box 2259 MPO, Vancouver, BC V6B 3W2. (604) 327-9883 or 688-1006.
- **Gay Festival Society**, Box 34397, Stn O, V6J 4P3. (604) 687-7129
- **Gay Leisure Link (GLL)**, Box 4662, V6B 4A1.
- **Gay/Lesbian Law Association**, c/o Law Students Assoc, Faculty of Law, U of BC, V6T 1W5. (604) 228-4638.
- **Gay Rights Union**, Box 3130, MPO, V6B 3X6. (604) 731-9605.
- **Gays and Lesbians of UBC**, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. (604) 228-4638. Meets Thurs at 12:30 pm (see *The Ubyssy* for room).
- **Gazebo Connection** (business & professional women's group), 382-810 W Broadway, V5Z 4C9. (604) 984-8744
- **Greater Vancouver Business Association**, c/o Dwayne Sullivan, 941 Davie St, V6Z 1B9.
- **Integrity: Gay Anglicans and their friends**, Box 34161, Stn D, V6J 4N1. (604) 873-2925.
- **Knights of Malta**, Dogwood Chapter Society, Box 336-810 West Broadway, V5Z 1J8
- **Lambda (Gay Ai-Anon)**, Joe at (604) 689-7681 or Mike at 327-8423.
- **Legal Advice Clinic**, 1244 Seymour St (VGCC). Mon, 7:30 pm. Free advice and referrals.
- **Lesbian and Feminist Mothers' Political Action Group**, Box 65804, Stn F, V5N 5L3. (604) 251-6090
- **Lesbian and Gay Health Sciences Association**, c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5
- **Lesbian Drop-In**, 322 W Hastings, every Wed, 7:30 pm. (604) 684-0523.
- **Lesbian Information Line**, (604) 734-1016. Thurs, Sun, 7-10 pm.
- **Lesbian Mothers' Defense Fund**, Box 65804, Stn F, V5N 5L3. (604) 255-6910. Potluck brunches last Sun of month
- **The Lesbian Show**, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs, 8:30 pm
- **Metropolitan Community Church**, Box 5178, V6B 4B2. (604) 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard)
- **Native Cultural Society** (gay native social group), c/o H McGillivray, 1244 Robson St, V6E 1C1. (604) 688-2645
- **Pacific Wave**, TV show by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St, V6G 2J7. (604) 689-5661
- **Parents and Friends of Gays**. (604) 988-7786
- **Rights of Lesbians**, (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6

- **Rob Joyce Legal Defense Fund**, c/o Gay Rights Union.
- **SEARCH**, c/o VGCC. Info and counselling. (604) 689-1039, 7-10 pm.
- **Sherwood Forest**, non-profit gay introduction service. (604) 251-2789.
- **Vancouver Activists in S/M (VASM)**, call George (604) 594-3632 or Fred (604) 685-7067. An educational organization with a monthly newsletter.
- **Vancouver VO Clinic**, Rm 100, 828 W 10th Ave (near Gen Hasp). (604) 874-2331, Ext 220.
- **Vancouver Gay Athletic Association**, c/o 1018 Burnaby St. (604) 681-2424.
- **Vancouver Gay Community Centre**, 1244 Seymour St; Box 2259, MPO, V6B 3W2. (604) 684-6869. Services, programmes, magazine.
- **Vancouver Men's Chorus**, Box 48383, Bentall Centre, V7X 1A1. Ran at (604) 985-5808 or Larry at (604) 669-6249.
- **West End Softball Association**, Box 161, 1018 Homer St, V6B 4W9. Call Frank Hamper (604) 255-4410.
- **West End Volleyball**, 222-1500 Pendrell St. (604) 669-6696.
- **Women in Focus**, 204-456 W Broadway, V5Y 1R3. (604) 872-2250.
- **Young Gay People**, c/o SEARCH.
- **Younger Lesbian Drop-In** every Tues, 7-9 pm, at Women's Bookstore, 322 W Hastings.
- **Zodiac Fraternal Society**, Box 33872, Stn O, V6J 4L6.

### Vernon

- To contact the local group, write RR 6, Site 17, Camp 19, V1T 6Y5.

### Victoria

- **Alcoholics Anonymous (Gay)**, (604) 383-9862.
- **Dignity Victoria**, c/o 405-1060 Pakington St, V8V 3A1.
- **Feminist Lesbian Action Group**, Box 1604, Stn E, V8W 2X7.
- **Gay and Lesbian Organization of the University of Victoria (GLO)**, SUB, Univ of Victoria, Box 1700, V8W 2Y2.
- **Gay Men's Group**, 2612 Victor St, V8R 1N3. (604) 595-6782.
- **The Island Gay Community Centre Society**, 819 Ellery St, V9A 4R6. (604) 383-6513 (Sam) or 598-5883 (Michael). Gay café at 1923 Fernwood every Thurs, 8-midnight.
- **Need (Victoria Crisis Line)**, (604) 383-6323, 24 hrs. Some gay info available.
- **Womyn's Coffee House**, 1923 Fernwood. Every Wed evening.

### West Kootenay region

- **West Kootenay Gays and Lesbians**, Box 642, Nelson V1L 4K5. Offering friendship, a newsletter, info and social events. Potluck third Sunday of month, 3-7 pm; contact Nelson Community Services Centre (604) 352-3504 (24 hrs).

## ALBERTA

### Provincial

- **Alberta Lesbian and Gay Rights Association (ALGRA)**, Box 1852, Edmonton T5J 2P2.

### Calgary

- **Camp 181 Association**, Box 965, Stn T, T2H 2H4. Dances, camps, sports and other activities for lesbians and gays.
- **Calgary Lambda Centre Society**, Box 357, Stn M, T2P 2H9.
- **Calgary Gay Fathers**, Contact GIRC for info.
- **Dignity/Calgary**, Box 1492, Stn T, T2H 2H7.
- **Frontrunners Group** (gay AA), Box 181, Stn M, T2P 2M7.
- **Gay Information and Resources Calgary**, Old Y Bldg, Stes 317-323, 223 12 Ave SW, T2P 0G9. (403) 234-8973. Write: Box 2715, Stn M, T2P 3C1.
- **Gay Leisure Link**. Non-challenging, non-sexual social organization. Box 1812, Stn M, T2P 2L8
- **Gay Political Action Committee**, c/o Box 2943, Stn M, T2P 3C3. Education and lobbying.
- **Imperial Court of the Chinook Arch**, (403) 282-6393. Entertainment and social events.
- **Integrity (Gay Anglicans and their Friends)**, c/o Box 34, Stn G, T3A 2G1.
- **Lambda Centre**, community centre project. Box 357, Stn M, T2P 2H9.
- **Lesbian Information Line**, (403) 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective
- **Lesbian Mothers**, Lynn at (403) 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.
- **Lesbian Outreach and Support Team**, Box 6093, Stn A, T2H 2L4. (403) 281-2895.
- **Lesbians and Gays at University of Calgary**, Students Club, MacEwan Hall, U of Calgary, T2N 1N4
- **Metropolitan Community Church**, 204-16 Ave, NW, T2M 0H4. (403) 277-4004. Services Sun 11:30 am and 7 pm at above address.
- **Womyn's Collective**, (403) 265-9458. Dances, library, lesbian drop-ins every Tues. Sponsors LIL.

### Edmonton

- **AIDS Network Edmonton**, Information, education, referral and support. (403) 488-4976
- **Dignity Edmonton Dignité**, Box 53, T5B 2B7. (403) 469-4286
- **Edmonton Roughnecks Recreation Association**, c/o GATE Volleyball, softball, gymnastics
- **Gay Alliance Toward Equality**, Box 1852, T5J 2P2. Office 10173-104 St. (403) 424-8361. Info and counselling, Mon-Sat, 7-10 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library
- **Gay Fathers & Lesbian Mothers**. For info call (403) 424-8361
- **Inter/Ed**, Box 126, 9820-104 St, T5K 0Z1. (403) 421-7629 (Jim)
- **Integrity (Gay Anglicans and their Friends)**, c/o 126, 9820-104 St, T5K 0Z1. (403) 421-7629
- **Metropolitan Community Church of Edmonton**, Box 1312, T5J 2M8. (403) 432-1225. Sunday worship at 7:30 pm, 126 Street - 110 Avenue
- **Privacy Defence Committee**, c/o Box 1852, T5J 2P2
- **Royalist Social Society of Northern Alberta** (Imperial Court of the Wild Rose), 10820-38 Av NW, T6E 2E6
- **The Vocal Minority**. To educate the general population about the multiplicity and richness of our lives through public musical performances. (403) 426-1516 or 426-1246
- **Womanspace**, No 7, 8406-104 St, T6E 4G2. (403) 433-3559 (Jeanne). Social and recreational group for lesbians

### Red Deer

- **Gay Association of Red Deer**, Box 356, T4N 5E9



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THURSDAY, JANUARY 19  
"Pornography: Reality or Fantasy?" — Susan Cole, writer, activist and co-publisher of *Broadside*.

THURSDAY, FEBRUARY 2  
"Reflections of a Senior Lesbian" — Mary Meigs, author of *The Medusa Head* and *Lily Briscoe: A Self-Portrait*.  
Location: Student lounge, Library Science Bldg, 140 St George St, 7th Floor.

THURSDAY, MARCH 20  
"Since *The Celluloid Closet*" — Robin Wood, Professor of Fine Art, Atkinson College, York University (Suggested reading: Vito Russo's *The Celluloid Closet*).

THURSDAY, APRIL 19  
"Pop Culture, Avant-garde and the Politics of Sex" — Sue Golding, author and PhD candidate in Political Science, U of T.

Unless otherwise stated, all events begin at 8 pm in the Rhodes Room, Trinity College, Hoskin Avenue.

For more information, phone Alexandra (924-6474) or Conrad (921-5317) or write:  
Lesbian and Gay Academic Society  
c/o SAC, 12 Hart House Circle  
University of Toronto  
Toronto ON M5S 1A1



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### What we believe

#### FAITH

Now faith is the assurance of things hoped for, the conviction of things not seen....For whoever would draw near to God must believe that God exists.... HEBREWS 11:1,6

#### HOPE

...a spirit of wisdom and of revelation in the knowledge of God, having the eyes of your hearts enlightened, that you may know what is the hope to which God has called YOU.... EPHESIANS 1:17-18

#### LOVE

Love is patient and kind...rejoices in the right...bears all things, believes all things, hopes all things, endures all things...never ends.

1 CORINTHIANS 13:4, 6-8

So faith, hope, love abide, these three; but the greatest of these is love. 1 CORINTHIANS 13:13

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#### Choir\*

Thursday at 7:00 pm

\*Church membership is not  
required for participation in  
these groups.

## SASKATCHEWAN

### Provincial

- **Affirm/Saskatchewan**, lesbians and gays in the United Church. 422 Smallwood Cres, Saskatoon, S7L 4S4.
- **Dignity/Saskatchewan** (gay Catholics and friends), Box 3181, Regina S4P 3G7.
- **Gay Rights Subcommittee**, Saskatchewan Association for Human Rights. 305-116 3rd Ave S, Saskatoon, S7K 1L5. (306) 244-1933
- **West Central Gays**, Box 7508, Saskatoon, SK 27K 4L4

### Prince Albert

- **Prince Albert Gay Community Centre** (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. (306) 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am.

### Regina

- **Rumours (gay community centre)**, 2069 Broad St (back entrance). (306) 522-7343.
- **Regina Women's Community and Rape Crisis Centre**. 219-1810 Smith St, S4P 2N3. (306) 522-2777, 352-7688.

### Saskatoon

- **Gay & Lesbian Support Services**, 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581.
- **Gay/Lesbian Community Centre**, Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.
- **Gayline**, (306) 665-9129, Mon-Thurs, 7:30-10:30 pm. Counselling, support groups available.
- **Lutherans Concerned**, Box 8187, S7K 6C5.

## MANITOBA

### Portage-la-Prairie

- **Bi-Women's Support Group**, Box 820, R1N 3C3. (204) 857-5295. For bisexual women

### Thompson

- **Gay Friends of Thompson**, Box 157, R8N 1N2. (204) 677-5833 (8-10 pm, Tues and Thurs).

### Winnipeg

- **Affirm: Gays and Lesbians of the United Church**. 453-3984 (Eric) or 452-2853 (Dave).
- **Council on Homosexuality and Religion**, Box 1912, R3C 3R2. (204) 452-1813, 786-3976. Worship, counselling, library
- **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- **Gay AA New Freedom Group**, Box 2481, or contact through Manitoba Central Office, (204) 233-3508
- **Gay AIAnon Group** Info: Gays for Equality.
- **Gay Community Centre**, 277 Sherbrooke St. (204) 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day except Sunday at 5:30 pm. Fully licensed.
- **Gay Fathers Winnipeg**, Box 2221, R3C 3R5. 786-3976 (Thurs eves, 7:30 pm-10 pm).
- **Gay Parents**, c/o Gays for Equality.
- **Gays for Equality**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 786-3976. Office: Suite 2, Gay Community Centre, 277 Sherbrook St. Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings.
- **Lesbian Drop-In**, Thurs, 7-10 pm at Gay Community Centre. Entertainment and coffee.
- **Lesbian Line**, (204) 786-3976, Tues evenings.
- **Mutual Friendship Society, Inc.**, Box 427, R3C 2H6. (204) 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrook St.
- **Oscar Wilde Memorial Society**, Box 2221, R3C 3R5. Variety of social, cultural and educational activities.
- **Project Lambda, Inc.**, gay community services, Box 3911, Stn B, R2W 5H9. (204) 772-1421
- **Winnipeg Gay Media Collective**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 786-3976. Produces "Coming Out," weekly half-hour cable broadcast.
- **Winnipeg Gay Youth**, c/o GFE.
- **University of Winnipeg Gay Students Association**. Info: (204) 786-3976.
- **Yourself**, Box 2790, R3C 3R5. For bisexual men and women.

## ONTARIO

### Provincial

- **Coalition for Gay Rights in Ontario**, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.

### Cornwall

- **Gays and Lesbians in Cornwall**, Box 211, K6H 5S7. For more info, call the Gays of Ottawa Gayline, (613) 238-1717.

### Ear Falls/Red Lake Area

- **Ear Falls Gays**, Box 487, Ear Falls, P0V 1T0. (807) 222-2185.

### Guelph

- **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs

### Hamilton

- **Alcehicles Anonymous (Gay)**, meets Sat at 8 pm at 15 Queen St S (side entrance)
- **Foundation for the Advancement of Canadian Transsexuals (FACT Niagara)**, Box 291, Stn A, LBN 3C8. (416) 529-7884
- **Gay Archives/History Project for Hamilton-Wentworth** (416) 278-4713. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979
- **Gay Fathers of Hamilton** Support, advice. Meets twice a month. Call Gayline for info
- **Gayline Hamilton**, info on all groups and activities, peer counselling (416) 523-7055 Wed-Sun, 7-11 pm
- **Gay Women's Collective**, c/o Gayline. Meets 2nd Mon of month
- **Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds. Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info
- **Mailing address for all Hamilton groups listed above:** Box 44, Stn B, L8L 7T5

### Kingston

- **Queen's Homophile Association**, 51 Queen's Crescent, Queen's University, K7L 2S7 (613) 547-2836, Mon-Fri, 7-9 pm. Drop-in Thurs nights, monthly dances

### Kitchener/Waterloo

- **Gay Liberation of Waterloo**, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. (519) 884-GL0W. Coffeehouse every Wed at 8:30 pm, Campus Ctr, rm 110
- **Gay News and Views**, radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W (519) 886-CKMS.
- **Gays of Wilfrid Laurier University**, c/o WLUSU, Wilfrid Laurier University, 75 University Ave W, Waterloo.
- **Hall & Half**, a non-profit social club that sponsors a bar and disco. 223 1/2 King St W (use Halls Lane entrance). (519) 749-9084. Mon-Sat, 8 pm to 1 am. Cover Thur-Sat.
- **International Women's Day Committee**, Box 1491, Stn C, Kitchener, N2G 4P2.
- **Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener, N2H 6N3. (519) 579-3325.
- **Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK.
- **Lesbian Organization of Kitchener**, Box 2422, Stn B, Kitchener N2H 6M3. (519) 744-4863. Womyns coffeehouse first Thurs of month at 85 Highland Rd W, Kitchener.

### London

- **Gay Youth London**, c/o HALO. Meets Thurs at 7 pm, 2nd floor, 649 Colborne St. (519) 433-3762.
- **Gayline**, (519) 433-3551. Recorded message 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.
- **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. (519) 433-3762. Coffee House: Sun and Mon, 7-10 pm. Disco/Bar: Fri and Sat, 9 pm-1:30 am.
- **Metropolitan Community Church**, Box 4724, Stn O, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, (519) 433-9939. Rides: (519) 432-9690.

### Mississauga/Brampton

- **GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7.
- **Gayline West**, (416) 453-66C0. Peer counselling
- **Parents of Gays Mississauga**, c/o Anne Rutledge, 3323 Kings Mastings Cres, L5L 1G5. (416) 820-5130.

### Niagara Region

- **Gayline**, (416) 354-3173.
- **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.
- **Gay Trails**, for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Box 1053, MPO, St Catharines, L2R 7A3, or call (416) 685-6431 before 9 am.

### North Bay

- **Gay Fellowship of North Bay**. Box 665, Callendar, ON P0H 1H0. Meetings every Sunday for gay men and lesbians to share and discuss our problems and joys as gay persons.

### Ottawa

- **Dignity/Ottawa/Dignité**, Box 2102, Stn B, K1P 5W3.
- **Gay People at Carleton**, c/o CUSA, Carleton University. For more info, call (613) 238-1717.
- **Gays of Ottawa/Gais de l'Outaouais**, Box 2919, Stn D, K1P 5W9. 60 Centre, 175 Lisgar St. open 7:30-10:30 pm Mon-Thurs. Thurs: lesbian drop-in, 8 pm; Fri: social, 7:30 pm-1 am; Sat: women's night, 7:30 pm-1 am; Sun: AA Live & Let Live group, 8 pm. Gayline: (613) 238-1717 Mon-Fri 7:30-10:30 pm, recording other times. Office: (613) 233-0152.
- **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull**. For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 175 Lisgar St.
- **Integrity/Ottawa**, (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Melcalfe St, K2P 1N9. (613) 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.
- **Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Hastey Street, K1N 6N5.
- **Live and Let Live Group** for gay alcoholics. Contact G0.
- **Metropolitan Community Church**, Box 2979, Stn D, K1P 5W9. (613) 232-0241.
- **Parents of Gays**, Box 9094, K1G 3T8.

### Peterborough

- **Gays and Lesbians at Trent and Peterborough**, 262 Rubidge St, K9J 3P2. Office hours: 7:30-10 pm, Tues-Thurs.

### Sudbury

- **Sudbury All Gay Alliance**, Box 1092, Stn B, Sudbury, ON P3E 4S6.

### Thunder Bay

- **Gays of Thunder Bay**, Box 2155, P7B 5E8. (807) 345-8011, Wed and Fri 7:30-9:30 pm. Recording other times. Meets 1st and 3rd Tues. Dances held monthly
- **Northern Women's Centre**, 316 Bay St, P7B 1S1. (807) 345-7802.

### Toronto

For information on groups in Toronto, check Out in The City, p 24

### Windsor

- **AA Acceptance Group — Gay/Lesbian Fellowship**, Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951
- **Gay/Lesbian Information Line**, Box 7002, Sandwich Postal Stn, N9C 3YC. (519) 973-4951
- **Lesbian and Gay Students on Campus**, c/o Students' Activities Council, U of Windsor (519) 973-4951. Rap sessions weekly
- **Lesbian/Gay Youth Group**, c/o Box 7002, Sandwich Postal Stn, N9C 3Y6 (519) 973-4951

## QUEBEC

### Brome

- **The Capables**. Support group for bisexual men. Contact through Gay Info in Montreal

### Charlevoix

- **Association pour les droits des gais de Charlevoix**. CP 724, Clermont, G0T 1C0. (418) 439-2080

### Hull

- **Association gaie de l'ouest québécois**. CP 1215, succ B, J8X 3X7 (819) 778-1737



## Lennoxville

▣ **Students Against Homophobia**, Box 1594, Lennoxville Campus, Lennoxville, J1M 2A1.

## Montreal

- ▣ **Altirmer**, CP 471, succ La Cité, H2N 2N9. Gays in the United Church.
- ▣ **Aide aux transsexuels du Québec**, CP 363, succ C, H2J 4K3. (514) 521-9302.
- ▣ **Aime-toi (AA)**, 651B, rue St-Vallier, H2S 2P7. (514) 524-5821. For gay and lesbian alcoholics.
- ▣ **Alpha Kira Fraternity**, CP 153, succ Victoria, H3Z 1V5.
- ▣ **Alternatives**, 3440 chemin de la Côte-des-Neiges, H2J 1L2. For gay male drug abusers.
- ▣ **Les Archives gaies du Québec**, c/o Sortie, Box 232, Stn C, H2L 4K1.
- ▣ **Association communautaire homosexuelle de l'Université de Montréal**, pavillon Lionel-Groulx, 3200 Jean-Brillant, local 1267, H3T 1N6. (514) 342-9236 (Jean-Pierre).
- ▣ **Association pour les droits des gais et lesbiennes du Québec (AODLO)**, CP 36, succ C, H2L 4J7. Office: 263 est rue Ste-Catherine. (514) 843-8671. Mon-Fri, 7-10 pm..
- ▣ **Association des bonnes gens sourdes**, CP 764, succ R, H2J 3M4.
- ▣ **Atelier de théâtre gai**, Cégep Rosemont, 6400 16e Ave, local A-418 (Michel Breton).
- ▣ **The Capables**, c/o Gay Info, support group for bisexual men. Meets second Weds of month, 3237, rue St-Antoine.
- ▣ **Collectif d'intervention communautaire auprès des gais (CICAG)**, CP 29, succ Victoria, H3Z 2V4. (514) 484-2602.
- ▣ **Le Collectif du triangle rose**, c/o Librairie l'Androgyne.
- ▣ **Comité gai-e du Cégep du Vieux-Montreal**, 255 est, Ontario, H2X 3M8. Mon, 6 pm.
- ▣ **Communauté homophile chrétienne**, Centre Newman, 3484 rue Peel, H3A 1W8. (514) 382-8467. For Catholics.
- ▣ **Contact-I-nous**, (514) 861-6753. Venereal disease treatment.
- ▣ **Côte à Côte**, gay couples group. c/o Gay Info.
- ▣ **Côte à Côte**, Radio centre-ville CINO (102.3 FM). (514) 288-1601. Mon, 4 pm.
- ▣ **Dignity Montréal Dignité**, Newman Centre, 3484 Peel St, H3A 1W8. (514) 392-6711. For gay catholics and friends. Monday 7:30 pm.
- ▣ **Eglise Communautaire de Montréal, Montreal Community Church**, CP 610, succ NOG, H4A 3R1. (514) 489-7845.
- ▣ **Fédération canadienne des transsexuels pour le Québec**, 16 rue Viau, Vaudreuil J7V 1A7.
- ▣ **Femmes gaies de McGill**, 3480, rue McTavish, H3A 1X9. (514) 392-8920.
- ▣ **Gai-écoute (hommes)**, (514) 843-5652. Wed-Sat, 7-11 pm.
- ▣ **Gay Fathers of Montreal**, c/o Gay Info.
- ▣ **Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. (514) 842-8576. General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.
- ▣ **Gay Info**, CP 1164, succ H, H3G 2N1. (514) 933-2395, Thurs-Sat, 7-10:30 pm. Recorded message other times. Counselling and information.
- ▣ **Gay Physicians of Montreal/Les médecins gai(e)s de Montréal**, a/s 2151, rue Lincoln, N° 20, H2H 1J2.
- ▣ **Gay and Lesbian Social Services**, 5 rue Weredale Pk, Westmount H3Z 1Y5. (514) 937-9581.
- ▣ **Gayline**, c/o Gay Social Services Project, 5 rue Weredale Pk, Westmount, H3Z 1Y5. (514) 931-5330 (women), Thurs and Sat, 7-11 pm; 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.
- ▣ **Gays and Lesbians at McGill**, 3480 rue McTavish, local 411, H3A 1X9. (514) 392-8912.
- ▣ **Le Goëland (AA)**, 4652 rue Jeanne-Mance. (514) 728-3228. For lesbian and gay alcoholics.
- ▣ **Groupe de discussion pour lesbiennes**, 5 Weredale Park, H3Z 1Y5. (514) 932-9581 (Joanne Stitt).
- ▣ **Groupe pour lesbiennes alcooliques (AA)**, 6517 rue St-Denis
- ▣ **Integrity: Gay Anglicans and their friends**. Box 562, Verdun H4G 3E4. (514) 766-9623
- ▣ **Jeunesse Lambda Youth**, c/o The Yellow Door, 3625 rue Aylmer, 2nd floor, H2X 2C3.
- ▣ **Lesbian and Gay Friends of Concordia**, c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8. (514) 879-8406. Office: room 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in room H-333-6.
- ▣ **Lesbiennes à l'écoute**, (514) 843-5661. CP 36, Succ C, H2L 4J7. Wed-Sat, 7-11 pm.
- ▣ **Librairie l'Androgyne**, 3642 boul St Laurent, 2nd floor, H2X 2V4. (514) 842-4765.
- ▣ **Ligue Lambda Inc**, CP 701, succ N, H2X 2N2. (514) 526-1967 (Claude) or 523-8026 (Donald). Sports group.
- ▣ **Live and Let Live**. Alcoholics Anonymous group for gay men and women. Tuesdays, 7:30 pm, Rm 210, 5 Weredale Park.
- ▣ **Naches (gay and lesbian Jews)**, CP 298, succ H, H3G 2K8. (514) 844-0863 or 488-0849. Meets at the Yellow Door, 3625 Aylmer St, Tues at 8 pm.
- ▣ **Parallèles Lesbiennes et Gais**, radio programme, Mon 19h30, CBL-mt, 104.5. 1691 Pie IX, local 402, H1V 2C3. (514) 526-1489, 526-5387.
- ▣ **Parents and Families of Gays**. c/o Gay Info.
- ▣ **Productions BB**. CP 188, succ C. H2L 4K1.
- ▣ **Réunion des associations gaies et lesbiennes à Montréal (RAGLAM)**, Box 936, Stn H. H3G 5M9.
- ▣ **Services communautaires pour lesbiennes et gais du Centre des services sociaux Ville-Marie**. 5 Weredale Park. Westmount, H3Z 1Y5. (514) 937-9581 (Joanne Stitt).
- ▣ **Service Jeunesse**. for those 25 and under. meets every Saturday, 8-10 pm at 263 est. rue Ste-Catherine.
- ▣ **Travesties à Montréal**. support for transvestites. c/o Gay Info.
- ▣ **United Church Gays and Lesbians in Quebec/Les Gais et Lesbiennes de l'Eglise Unie au Québec**, c/o United Theological College, 3521 University St, H3A 2A9. (514) 392-6711.
- ▣ **Vivre Gai(e) (AA)**, St Jean Anglican Church. 110. est Ste Catherine. H2X 1Z6. (514) 733-0757.

## Quebec

- ▣ **Centre homophile d'aide et de libération**. 175 Prince Edouard. G1R 4M8. (418) 523-4997.
- ▣ **Groupe gai de l'Université Laval/Groupe des femmes gaies de l'Université Laval**. CP 2500. Pavillon Lemieux. Cité universitaire. Ste Foy. G1K 7P4.
- ▣ **Groupe Unigai Inc**. CP 152. succ Haute-Ville. G1R 4P3. Social and cultural activities for men and women. (418) 522-2555.
- ▣ **L'Heure Gai**. Pavillon De Koninck. Cité Universitaire. Sainte Foy. Radio program CKRL FM, 89.1 MHz, Thurs 7 pm.
- ▣ **Ligue Mardi-Gai**. (418) 529-6973 (Joan Claude Roy).

▣ **Télégai**, (418) 522-2555. Gay info, Mon-Fri, 7-11 pm. Recorded message other times.

## Sherbrooke

▣ **L'Association pour l'épanouissement de la communauté gaie de l'Estrie**, CP 294, J1H 5J1.

## NEW BRUNSWICK

### Fredericton

▣ **Fredericton Lesbians and Gays**, Box 1556, Stn A, E3B 5G2. (506) 457-2156. Meets 2nd Wed of month.

### Moncton

▣ **Gais et Lesbiennes de Moncton**, CP 7102, Riverview, Nouveau Brunswick.

### Saint John

▣ **Lesbian and Gay Organization - Saint John (LAGO-SJ)**, Box 6494, Stn A, St John, E2L 4R9.

### Western NB

▣ **Northern Lambda Nord**, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carlton, NB, Témiscouata, Ouebec, and Aroostook, Maine). Gay phonenumber: (207) 896-5888.

## NOVA SCOTIA

### Halifax

- ▣ **Gay Alliance for Equality Inc**, Box 3611, Halifax South Postal Stn, B3J 3K6. (902) 429-4294.
- ▣ **Gayline**. (902) 423-1389, Box 3611, Halifax South Postal Stn, B3J 3K6. Thurs-Sat, 7-10 pm. Info, referrals and peer counselling.
- ▣ **Lesbian Drop-In**, 2nd and 4th Fri of month, 1225 Barrington St. Info: 429-4063. Music and conversation.
- ▣ **Live and Let Live Group**, for gay alcoholics. Phone or write GAE.
- ▣ **Rumours (gay community centre)**, 1586 Granville St, (902) 423-6814. Write: Box 3611, Halifax South Postal Stn, B3J 3K6.
- ▣ **Sparrow**, (gay and lesbian Christians and friends), c/o 6046 Williams St, B3K 1E9. Meets Sun at 8 pm. (902) 425-6967.

## NEWFOUNDLAND

### Provincial

▣ **Gay Association in Newfoundland**, Box 1364, Stn C, St John's, A1C 5N5.

## PUBLICATIONS

- ▣ **Action! Right to Privacy Committee**, 730 Bathurst St, M5S 2R4.
- ▣ **Angles**, Box 2259, MPO, Vancouver, BC V5B 3W2. (604) 684-6869.
- ▣ **The Body Politic**, Box 7289, Stn A, Toronto, ON M5W 1X9. (416) 977-6320.
- ▣ **Ça s'attrape!!**, a lesbian monthly. CP 771, Succ C, Montreal, OC H2L 4L6.
- ▣ **Communiqué**, Box 990, Caribou, Maine 04736, USA.
- ▣ **Fine Print**, Box 3822, Stn D, Edmonton AB T5L 2K0. (403) 488-8787.
- ▣ **FLAGMAG**, Box 1556, Stn A, Fredericton, NB E3B 5G2.
- ▣ **Flagrant**, Box 652, Stn E, Victoria, BC V8W 2P8. Lesbian feminist.
- ▣ **The Gay Gleaner**, Box 1852, Edmonton, AB T5J 2P2.
- ▣ **Gay Niagara News**, Box 692, Niagara Falls, ON L2E 6V5.
- ▣ **Gay Phoenix**, Box 44, Stn B, Hamilton, ON L8L 7T5. (416) 639-6050.
- ▣ **GEM Journal**, Box 62, Brampton, ON L6V 2K7.
- ▣ **Gender Review**, a publication of the Foundation for the Advancement of Canadian Transsexuals (FACT), primarily of interest to male-to-female transsexuals. Box 291, Stn A, Hamilton, ON L8N 3C8.
- ▣ **GLOW Newsletter**, c/o Federation of Students, U of Waterloo, Waterloo, ON N2L 3G1.
- ▣ **GO Info**, Gays of Ottawa/Gais de l'Ontario, Box 2919, Stn D, Ottawa, ON K1P 5W9.
- ▣ **Guelph Gay Equality Newsletter**, Box 773, Guelph, ON N1H 6L8.
- ▣ **HALO Newsletter**, 649 Colborne Street, London, ON N6A 3Z2.
- ▣ **Lesbian/Lesbienne**, Box 70, Stn F, Toronto, ON M4Y 2L4.
- ▣ **Metamorphosis**, a publication of interest to female-to-male transsexuals. Box 5963, Stn A, Toronto ON M5W 1P4.
- ▣ **Network Victoria**, Dept 7, Box 4276, Stn A, Victoria, BC V8X 3X4. (902) 381-2225.
- ▣ **Perceptions**, Box 8581, Saskatoon, SK S7K 6K7.
- ▣ **Le petit Berdache**, bi-monthly information bulletin of AODLO, CP 36, Succ C, Montreal, OC H2L 4J7. (514) 843-8671.
- ▣ **Pink Ink**, Box 287, Stn H, Toronto, M4C 5J2. (416) 423-4803.
- ▣ **The Radical Reviewer**, lesbian/feminist literary tabloid, Box 24953, Stn C, Vancouver, BC V5T 4E3.
- ▣ **Rencontres Gaies**, Editions Heureux Enr, CP 245, Succ N, Montreal, OC H2X 3M4.
- ▣ **Solidarity Times**, independent weekly tabloid supporting the aspirations of BC's Solidarity Coalition. 101-545 West Tenth. Vancouver BC V5Z 1K9.
- ▣ **Sortie**. North America's major French-language gay publication. CP 232. Succ C. Montreal, OC H2L 4K1. (514) 521-2732. Office 4286. rue Boyer.
- ▣ **Thompson Area Gay Group Newsletter**. Box 3343. Kamloops. BC V2C 6B9.
- ▣ **Thunder Gay**. c/o Box 2155. Thunder Bay. ON.
- ▣ **Voices**. A Survival Manual for Wimmen. c/o I Andrews. RR 2. Kenora. ON P9N 3W8. Lesbian journal.

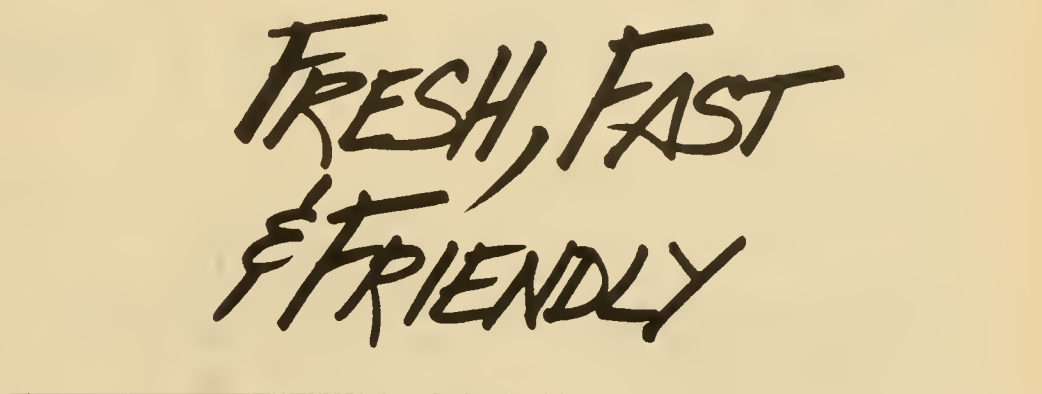
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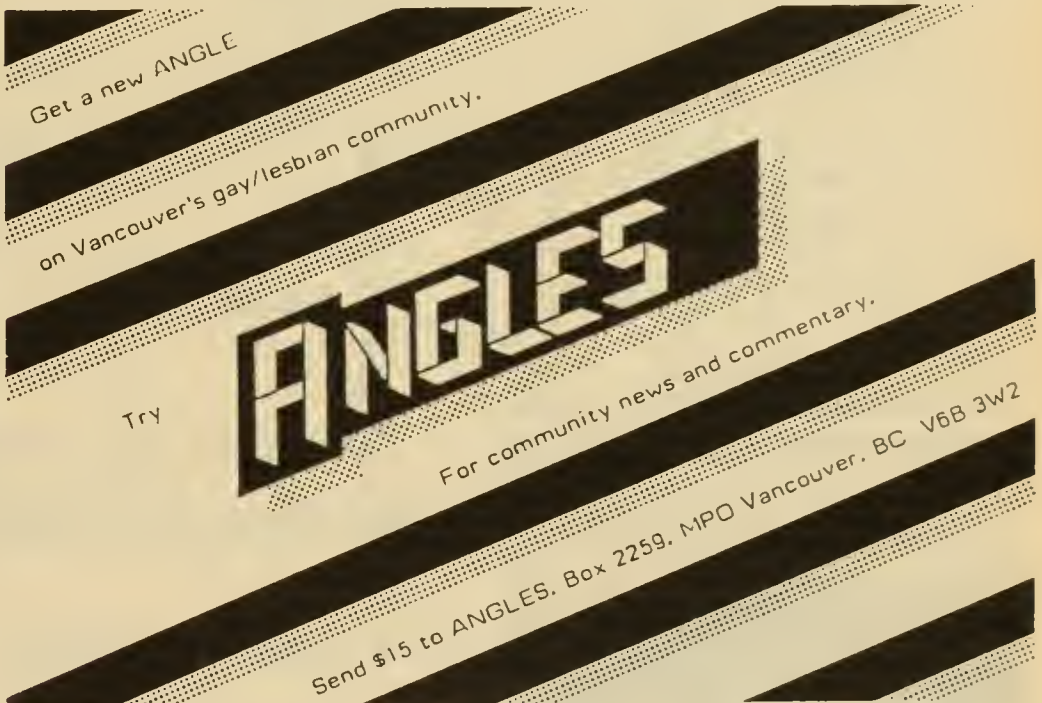
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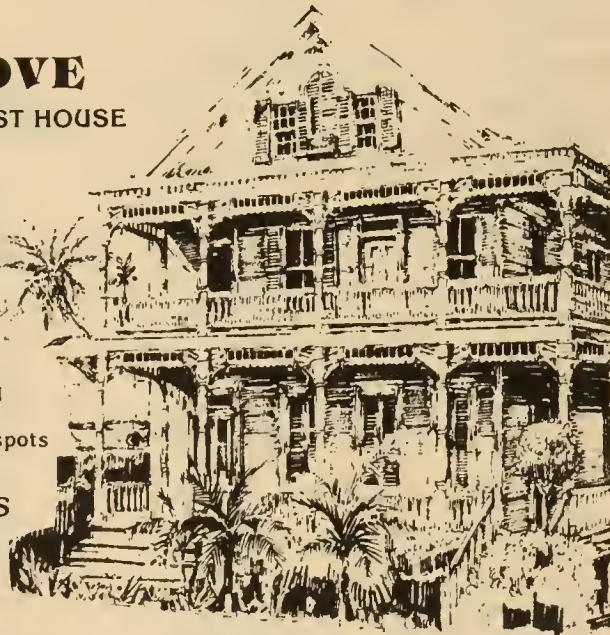
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## THE WORLD

*Black and White Men Together reach settlement with Union Club*

# Protests end bar's race bias

**N**EW YORK — An agreement was reached October 17 between John Addison, owner of the Union Club, and the New York chapter of Black and White Men Together (BWMT/NY) in an attempt to end the Union Club's alleged practice of racial discrimination.

On August 12, eight testers from BWMT's Discrimination Documentation Project visited the bar on East 14th St. Four black testers approached first and were refused admission, being told that the bar was a private club. Ten minutes later, four white testers went to the door and were allowed in. No questions were asked and no one demanded membership cards. None of the men had been to the Union Club before. In mid-September, complaints were made to the New York State Division of Human Rights.

Early in October, following publicity about the problem, Matt Foreman, chair of the Social Justice Committee of Dignity, the organization for gay Roman Catholics, contacted Mitchell Karp, legal representative for the Discrimination Documentation Project. Foreman said that Dignity had planned to hold its eleventh-anniversary party at the Union Club, but members of the group were

concerned by a planned picket line and by allegations against the bar. BWMT/NY offered to help Dignity make alternate plans for their party.

On Friday, October 7, representatives of both Dignity and BWMT/NY met with Addison. A list of demands was presented, calling for the following changes to be made: an apology to the four BWMT/NY members and any others who had been denied admission or discriminated against; compensation for pain, suffering and humiliation endured by those discriminated against; employment of more people of colour in visible positions; a posted non-discriminatory admission policy; and instruction of all employees in adherence to the policy. Negotiations broke down over the question of monetary compensation.

Thirty-five BWMT/NY members, supported by representatives of several other gay and leftist organizations in New York, held a press conference Thursday, October 13 outside the Union Club announcing a picket line and boycott of the bar. The next night, Addison agreed to negotiate again. By the end of the week-end an agreement had been reached.

As well as posting and adhering to a policy of non-discrimination, Addison

will make a contribution of \$2,000 to the Discrimination Documentation Project. He publicly apologized to BWMT/NY members Lawrence DuBose, Charles Brack, Don Reid and Alfredo Perez in a letter to the *New York Native* and invited the men to return to the bar as his guests. While he said in the letter that the Union Club had never had a policy of discrimination, he has agreed to have an affirmative-action policy in employment in place by March 1, 1984. Addison said that he still wanted to be able to discourage straight people from attending the Union Club, however.

In their most recent newsletter, BWMT/NY urged people to patronize the Union Club. "Our goal is not to put people out of business," they stated. "We must show the community as well as other bar owners that a multi-racial, non-discriminatory bar can survive and prosper in this community." □

## Glenn won't support rights protection bid

**N**EW YORK — Presidential candidate John Glenn (Democratic Senator from Ohio) says he "firmly believes in civil liberties and social justice for all Americans regardless of sexual orientation," but that he has no intention of supporting a move to extend the protection of Title VII of the Civil Rights Bill to lesbians and gay men.

Glenn said he believes homosexuality is a "lifestyle" and a "personal belief" and the Civil Rights Bill is not an appropriate vehicle by which to entrench gay rights. While he claims to be proud of his legislative record on civil rights, he will not "advocate or promote homosexuality."

Glenn made the statements November 3 in speeches to the New Democratic Coalition and the Action Democracy Project. He was responding to a written question on Title VII from Virginia Apuzzo, executive director of the National Gay Task Force (NGTF).

In a mailgram sent to Glenn on November 9, Apuzzo responded to Glenn's speech, saying she was "shocked and dismayed" at his position. "Deeply held

beliefs do not exonerate people from examining their prejudices," she wrote, commenting on his claim that Americans' views on homosexuality reflect their personal values. "Millions of lesbian and gay Americans share the values of compassion and fairness of which you spoke," she said. "It is an insult to everyone who believes in 'liberty and justice for all' to insinuate that this group of Americans should be excluded from that ideal."

Tom Chorlton, executive director of the 110-member National Association of Gay and Lesbian Democratic Clubs, spoke in defence of Glenn. Chorlton believes critics are "misreading" the senator's statement. He says Glenn is a "slow learner" who "reacts negatively to threats" but that the senator is "educable" on the issue. When Chorlton met with Robert Keefe of Glenn's campaign office, Keefe said he is "very anxious to see a resolution" to the problem.

According to Mike McCurry, press secretary to the Glenn campaign, the statement was made "in response to a specific question on Title VII" and there is "some disagreement over whether Title VII is the best way to ensure these civil liberties." Despite the views he has expressed so far, Senator Glenn wants "a continuing, open dialogue with the gay community."

A non-violent demonstration, organized by the Stonewall Gay Democratic Club, is planned for the Democratic Convention in San Francisco in July 1984. It is Tom Chorlton's hope that gay and lesbian delegates inside the hall and protesters outside will be able to work together. □

## Irish group leaves IGA over pedophile policy

**D**UBLIN — The Irish Gay Rights Movement (IGRM) has pulled out of the International Gay Association over the issue of pedophilia and the membership of Britain's Paedophile Information Exchange (PIE).

In a letter published in the most recent *IGA Bulletin*, the IGRM states that it views "with alarm and indignation the recommendations... that interested IGA member groups collect information and send it periodically to a central pool taken on by the PIE in London... and that IGA mandates PIE to write in the name of the IGA to the different pedophile groups which are not members of the IGA to join and exchange information." The IGRM is one of two Irish gay groups in IGA. The National Gay Federation has not announced any intentions to withdraw from the international coalition.

The IGRM claims that PIE should never have become a member of the IGA, and that the 1983 recommendations were illegal as there is no mention of pedophilia in the IGA constitution. The IGRM views pedophilia as "an aberration which has little or nothing to do with the cause of gay rights," and "does not view pedophiles as being gay. We cannot and will not be associated with any group purporting to represent them."

The letter concludes: "On the first indication that PIE uses the IGA name for

## Flight turbulence for Air New Zealand

**A**UCKLAND — Air New Zealand still finds itself in the centre of controversy over its advertising policy towards gay men, in spite of its attempts to tell each side in the dispute what it wants to hear.

In September, the right-wing Society for the Promotion of Community Standards wrote to Air New Zealand chairman Bob Owen to complain that the airline had given a complimentary seat to gay San Francisco supervisor Harry Britt. The society's letter mentioned "the new scourge of AIDS which... is now plaguing the gay communities overseas;" and expressed fears that gays using toilets in Air New Zealand planes could spread AIDS to other passengers. Fundamentally, the group was objecting to an Air New Zealand advertising campaign aimed at the American gay market. "Surely Air New Zealand could find more worthwhile and charitable ventures in order to promote more business for an airline which carries the name of our country," they concluded.

In his reply to the letter, Owen said press reports had "greatly exaggerated" marketing activities directed towards gays. "One travel brochure containing reference to Air New Zealand was in circulation and even this was in limited quantity. All copies of the brochure have now been expended and it is now out of print. Air New Zealand does not seek to involve itself with the undoubtedly large homosexual community of San Francisco. I echo your sentiments entirely and have instructed airline staff in North America accordingly."

In response to Owen's reply, the country's leading commercial gay magazine, *Out!*, called for a boycott of the airline. Then, Air New Zealand's San Francisco

marketing office told gay community representatives that the airline was "looking at a series of programmes that would relate to the gay community" and that the company's past "aggressive marketing" toward gays had given it the edge on their chief competitors. The San Francisco office also confirmed that there was more than one pamphlet, that plenty of stock remained, and that it continued to cooperate with tour operators to promote its flights "to your market segment."

Now Owen has received a letter from the National Gay Rights Coalition seeking clarification of the airline's real policy before deciding on supporting the boycott. Both the gay community and the homophobes are awaiting Owen's reply with interest. □

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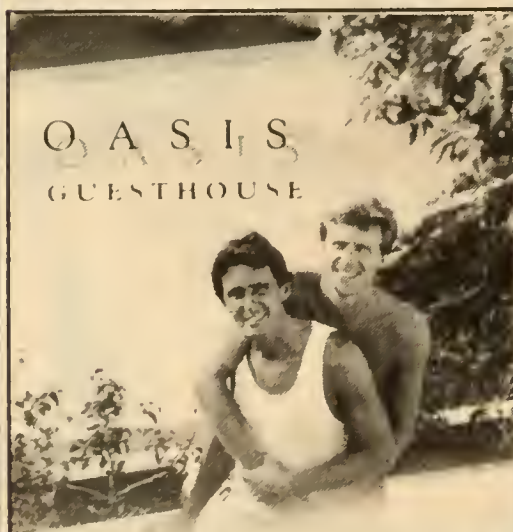
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its purposes we will contact the gay press both nationally and internationally, plus selected sympathetic straight media, to denounce the IGA."

The IGRM's defection took place as pedophiles were facing increased attacks across the UK and in Australia. In England, the abduction of a six-year-old boy in Brighton last summer produced a wave of media hysteria focused on PIE. Six members and ex-members of the PIE executive have had their homes raided or have been questioned by police in the past year, and the group was forced to close its bank account in August after the Midland Bank officially stated "we are not under any circumstances prepared to act as bankers to PIE."

In Melbourne, Australia, eight men, all members of the Australian Pedophile Support Group (APSG), were arrested on charges of "conspiring to corrupt public morals" November 5. The conspiracy charge had not been used for years. Police alleged no specific examples of wrongdoing by group members. In contrast to the position of the IGRM, gay activists in Melbourne have rallied around those charged. The APSG did an "excellent job" of child care at the ninth national conference of lesbians and gay men in September this year, according to lesbian mothers and conference organizers.

Pedophilia was not the only controversial issue discussed at the IGA's 1983 Vienna conference. The Israeli Society for the Protection of Personal Rights announced its withdrawal from the IGA on the conference's last day as a result of the Association's refusal to accept the membership application of the Gay Association of South Africa (GASA). Several member groups opposed accepting GASA until they could be assured that the organization was not discriminating against non-whites. Meanwhile, GASA has announced its decision to reapply for IGA membership and described as "misinformation" the allegation that white gays had sold out to the authorities in return for tolerance of segregated bars.

The IGA will be examining the evidence concerning GASA's application next year in Helsinki, and it is almost certain that once again the issue of pedophilia will figure large on the agenda. □

## Students face pickets at Ulster conference

BELFAST — The Lesbian and Gay Liberation Conference, held by the National Union of Students at Queen's University October 22 and 23, was marred by a picket line from the religious Democratic Unionists Party (DUP). About 150 protesters stood across from the conference hall bearing signs with references to Sodom and accusing delegates of raping children. They were met by local students and conference delegates, one wearing a T-shirt saying "Save Sodomy from Ulster." When a beer glass was thrown at DUP member Jim Wells, the Royal Ulster Constabulary moved in to prevent further trouble.

Because of the high cost of the conference, only one hundred delegates, some of them heterosexual, were able to attend. It was decided that, in future, one of the two gay conferences held each year should be open only to gay people.

The Union's executive was accused of "obstructive tactics" by delegates when the conference agenda was censored to ban discussions of pedophilia and the Irish nationalist question. The executive eventually gave in on the pedophilia question, but maintained the ban on a speaker from Gays Against Imperialism. The

scheduled speaker from the Northern Ireland Gay Rights Association stepped down to protest against the executive's actions. □

## British group attacks "refined" entrapment

LONDON — The Gay London Police Monitoring Project (GALOP) is accusing this city's police of stepped-up entrapment of gay men.

"The police seem to have refined their techniques," says GALOP's David Wilson-Carr. "They once just stood there and hoped someone would chat them up. But now they dress and act like gay men." According to the group, officers will talk to their victims, invite them home and then arrest them.

GALOP is encouraging those entrapped to plead not guilty, but so far most "continue to make things easy for the police," says Wilson-Carr. It is also hoped that the men will begin to make use of police-complaint procedures.

In Newport, South Wales, two men were fined a total of £480 each after admitting to keeping a brothel and having "obscene" videos. Fifty-four men were swept up in the raid on the Pump House Sauna, a gay bath serving Bath, Bristol and Worcester.

"I would ask you to put aside any thoughts of villainous dens of iniquity," said defence lawyer Malcolm Reynolds. "The Pump House was a club where homosexuals could meet away from prying eyes. Never for a moment did my clients think they were doing anything illegal." □

## Scondras wins race for city council seat

BOSTON — David Scondras, an openly gay community activist, won his race to be elected to Boston City Council November 15.

Scondras defeated a former Carter White House aid, Mark Roosevelt, who was seen as the candidate of the large property developers and the Democratic party machine. "My concern has always been and probably always will be to create and open up access to people who have historically been denied access," said Scondras, "whether that's access to services, to health care or to dignity, in the case of gay and lesbian people. As a result I am more concerned with people who are going to lose their homes to condominium conversion than I am to the condo developers as a group."

While Scondras had gathered endorsements from a long list of lesbian, gay, women's, black, Hispanic and union groups, Roosevelt had the support of Democratic state representatives who sit for most of the district in the legislature. Roosevelt also spent more than twice as much as Scondras on his campaign, but to no avail. Scondras will be the first openly gay member of Boston City Council.

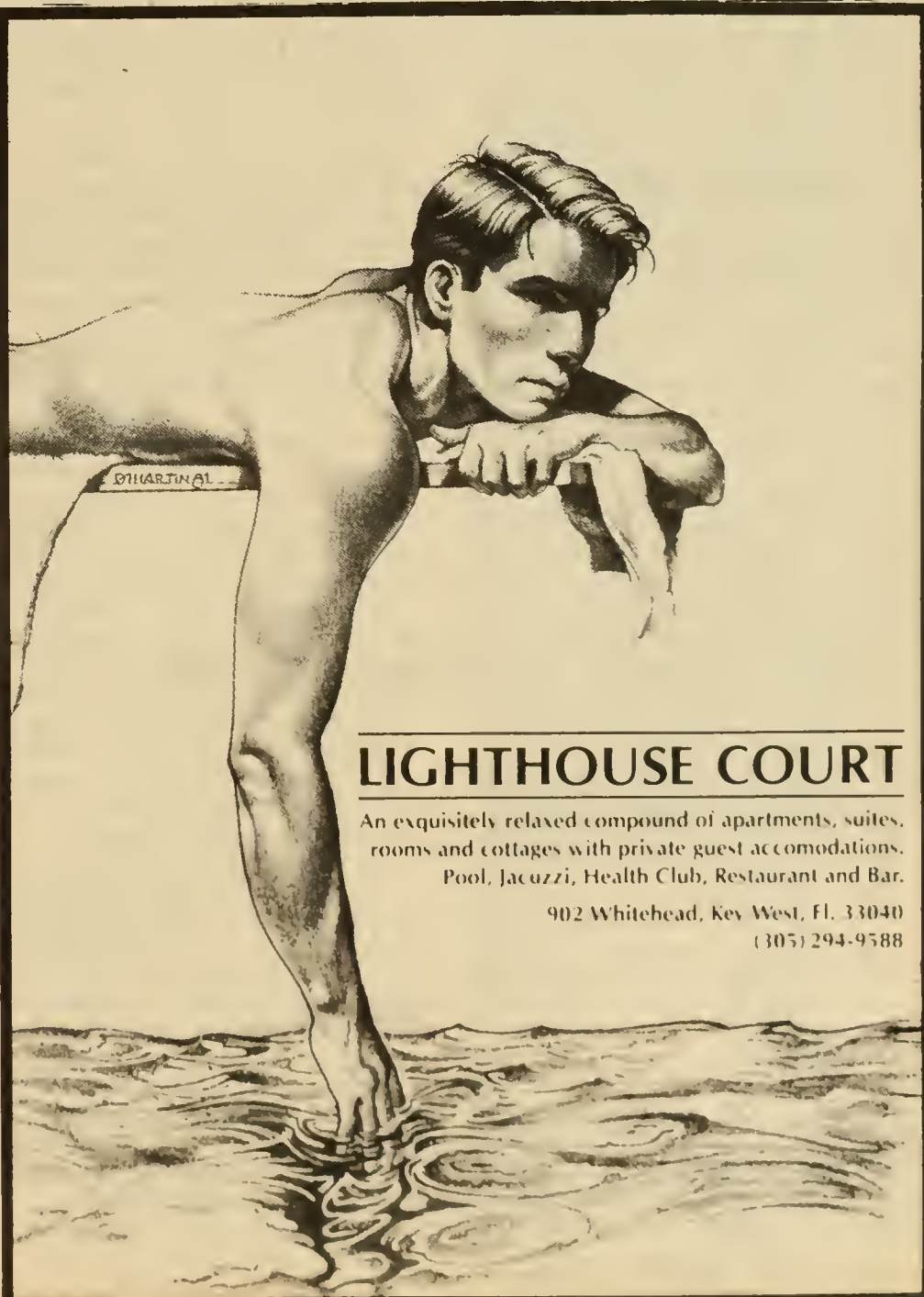
Many lesbians and gay men were disappointed at the defeat of mayoral candidate Mel King at the hands of former city councillor Raymond Flynn on the same ballot. King is a long-standing supporter of lesbian and gay issues. He often drew connections between his oppression as a black man and the oppression of lesbians and gay men during the campaign. Flynn, who earned a reputation as a hard-line "anti-busing" activist during the court-ordered integration of Boston's public schools during the mid-1970s, swept the

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conservative white neighbourhoods by a margin of ten to one while King took black neighbourhoods and traditionally more liberal sections of the city. □

### Church group rejects MCC membership bid

HARTFORD — In a 116 to 94 vote, the National Council of Churches of Christ (NCCC) voted November 9 to "postpone indefinitely" a decision on the Universal Fellowship of Metropolitan Community Churches' (UFMCC) eligibility for membership in the Council. William Thompson, of the Presbyterian church, who was acting as parliamentarian, interpreted this as meaning that UFMCC will have to submit another membership application.

A resolution from the governing board of the NCCC did promise, however, that they intended to develop a process whereby the two groups can "remain in study and conversation together."

A statement from NCCC admitted that there is an "unresolved debate among and within the Council member communities concerning human sexuality." There was concern that accepting UFMCC for membership would cause "disruption to Christian Unity." Opposition to UFMCC came mainly from Eastern and Orthodox churches and from conservative Baptist groups. Greek Orthodox Archbishop Iakovos, head of a congregation of three million, called UFMCC "un-Christian" and said that their admittance was "completely inconceivable and would illustrate that the Council does not care enough about Orthodox participation." Many of the delegates who voted against postponement did so because they wanted the rejection to be more definite, settling the

question permanently. "Let's not seek a neutral place to hide," said Rev W Franklin Richardson of the National Baptist Convention.

There were attempts at compromise. Several weeks before the vote was taken, United Methodist Bishop James Armstrong of Indianapolis, president of NCCC, contacted UFMCC and offered them observer status. But UFMCC preferred to allow the issue to come to a vote. Armstrong called the decision "agonizing" and said it was not "a rejection of persons" but "a rejection of the practice (of homosexuality) on the part of the majority."

"We are not ready now, perhaps we will never be ready, to receive this church into membership," he said. "But we will keep the lines of communication open."

The leadership of UFMCC was encouraged by the wording of the council's resolution. Rev Troy Perry, founder of the church, said, "It is a real victory." Frank Zarelli, Perry's executive assistant, was pleased by the intention to keep talking as well. "The more they know us, the more they love us... we just appreciate the opportunity to dialogue with them."

Although United Methodist Bishop Leroy C Hodapp of Springfield, Illinois moved to compromise by postponing the decision of UFMCC's membership rather than rejecting it outright, only the Philadelphia Yearly Meeting of Friends and the Christian Church (Disciples of Christ) said that denying UFMCC membership would be contrary to the notion of establishing communion among Christian churches. Several other NCCC members, including the Episcopalians and the Presbyterians, spoke in support of a gay church but did not express direct support for UFMCC's membership in NCCC at this time. □

### AIDS stats reveal more non-white cases

SAN FRANCISCO — According to statistics released October 19 by the US Centers for Disease Control, 40% of the more than 2,500 reported AIDS cases belong to "ethnic minorities," nearly double the expected incidence given the proportion of minorities in the American population.

While 57.9% of AIDS patients were white, 21.1% were non-Haitian blacks and 14.1% were of Latin American origin. Asians and native Americans each made up less than 1% of the total cases. Of the total, 4.7% were Haitian.

The percentage of non-white AIDS patients sharply challenges the widely held belief that AIDS is a "white gay man's disease."

"'Gay' triggers into the American consciousness a certain image — a white image," said Harry Britt, openly gay member of the San Francisco Board of Supervisors. He added that "the general slowness of the press in dealing with the gay community except in the stereotype of the white male" was the chief reason that AIDS ethnic data had not previously been reported.

A team of researchers at the National Institute of Allergy and Infectious Diseases (NIAID) has reported the isolation of strains of the plant and soil fungus *Ther-*

*moascus crustaceus* in the white blood cells of three AIDS patients. The group is proposing that the fungus may be a primary or secondary causative agent of AIDS, and a factor that contributes to persistent immunosuppression.

The fungus has never before been isolated or known to cause disease in humans. However, it appears to naturally release a molecule that resembles a class of drugs now used to suppress normal immunity in patients receiving tissue or organ transplants. Although the researchers caution that their findings are "extremely preliminary," it is hoped that the molecule related to the fungus may serve as a potential marker for AIDS if it can be found in other AIDS patients.

A 60-second commercial featuring Sammy Davis Jr and aimed at stemming panic about AIDS is playing on the ABC-TV network and locally in New York, Sacramento, San Jose, Oakland, Atlanta, New Orleans, Boston, Minneapolis, Buffalo, Columbus, Philadelphia and Rhode Island. The commercial, sponsored by the Episcopal Church, explains that AIDS "can't be spread through the air or food or by casual contact, and you can't catch it from touching or working with someone with AIDS... or by giving blood." The spot finishes by broadcasting the toll-free AIDS hotline telephone number so that concerned people can get more information.

Finally, Phyllis Schlafly, anti-feminist crusader, has found another reason to oppose the ERA, a proposed amendment to the US constitution giving equal rights to women. She told a crowd last month that if the ERA were enacted, local communities would be powerless to close down gay bathhouses or ban homosexuals from donating blood, thus helping the spread of AIDS. □

#### World News credits

GLC Voice (Minneapolis); Bay Area Reporter (San Francisco); Gay News (Philadelphia); TWN (Miami); BWMT/NY Bulletin (New York); New York Native (New York); Campaign (Sydney); IGA Bulletin (Stockholm); Gay Reporter (London); Gay Community News (Boston); Pink Triangle (Wellington); Ken Lovett (Sydney); John Hein (Edinburgh).



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By Girard Kent

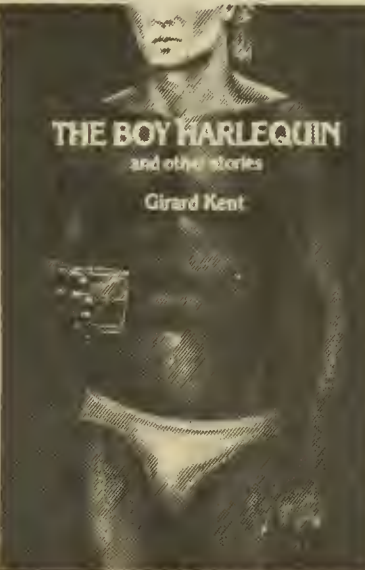
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## CUM



## THE BOY HARLEQUIN and other stories

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79 New Music Featuring Rough Trade. Simulcast in stereo on CHUM-FM (104.5).

**1979:** I was going to the airport to see a woman I had known a few years ago. I had thought it was true love at the time, and had ignored the signs of her true sexuality — the IUD, the pictures of her fiancé. After a year of broken promises, I had realized that, even for me, unrequited love has its limits.

Now she was back for a few hours, and I'd borrowed a car to pick her up. But the truth was that I didn't really want to go to the airport. Not that I didn't want to see her (old pulls die hard). The truth was that I wanted to see this concert on television. I'd never seen the band before but I knew I'd like them — all my friends (in those days I was straight, and so were all my friends) snickered every time they mentioned this band. I was ready.

But there I was on the road to the airport, and the concert started in two hours. Park the car; find the gate; find friend; rush to car; rush through dinner; how's life, nice to see you, goodbye; rush home; turn on the TV just in time to catch the last two songs. First all I see is this woman (I think it's a woman) doing something obscene to the microphone stand and (I'm sure it's a woman) rubbing her crotch. Whatever she was singing (was she singing? didn't notice anything but her) is over and the last song begins.

The next weekend, after driving around the block seven or eight times (can I do this? what if someone sees me?), I made my first visit to a gay bar.

*My voluptuary bird of paradise  
Unfold your wings / I won't  
think twice...*

*Strutting peacock with azure plumes  
Come into my cage — I mean my room  
(Oh honey just play along with me)*

She used to call her band the Bullwhip Brothers; now she calls them Rough Trade. The band has cut six records, won an Album of the Year Award, appeared all over the world, been on television, recorded for movies. Band members have changed since 1974 — the year Rough Trade was formed and played its first gig at the Roxy in Toronto — but two members have remained constant. Kevan Staples plays the guitar (and the piano and the synthesizer) and writes all the music. And the words are by Carole Pope.

Pope and Staples have known each other for a decade and a half and have spent a lot of that time collecting the above-mentioned accolades — and a reputation. But for years the two, and their various musicians, seemed to be an underground phenomenon. *Certain people* — most of them street people, artists and gay men and women — knew which bars they were playing or when they'd be on television (they were regular guests on the CBC's ill-fated late-night talk show, *90 Minutes Live*). *Certain people* knew all the words to all the songs, and could name the bass player or keyboardist. Rough Trade was a mystery group. But if you were cool, you knew all about them.

Their first album was released in 1976. Called *Rough Trade Live!*, it was also

photo: Jorge Zontal



“People are always guessing about me; I can imagine the number of people of both sexes who say they've slept with me. I like to keep people guessing. It's part of my appeal.”

# EDNA BARKER (AND CAROLE POPE) LOOKING FOR CAROLE POPE

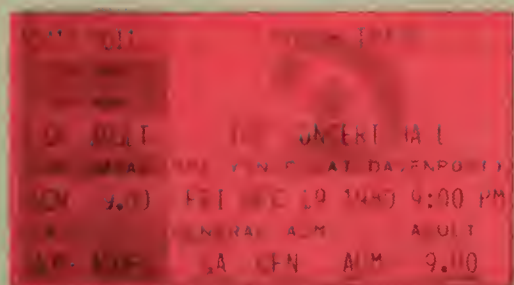
photo: Lee Lyons



Canada's first “direct-to-disc” recording. Only 30,000 copies were released. No mixing, no double-tracking, no computers. And, purchasers were warned, no tape — so “only a limited number of recordings can be made.... We have numbered each album. When the last number is gone, there can never be another.” (The album was re-released in 1982.) Those first precious, never-to-be-repeated 30,000 albums were snapped up quickly by those in the know, and the name Rough Trade (“homosexual slang for tough prostitute,” as one of the band's chroniclers has explained) began to become familiar to the outer edges of the in crowd.

But fame still eluded the band. Their bar gigs were fast gaining a reputation for the sexually outrageous, and those who knew the name flocked to watch Carole perform. And she was outrageous. For her, a mike stand was a sexual object; the stage was for writhing on. And, in 1979, the public at large was given an opportunity to glimpse her antics and to hear the band when CITY-TV and CHUM-FM presented a “simulcast” — a live concert at Toronto's west-end Palais Royale.





**1980:** Carole Pope is onstage at the Masonic Temple. She kneels at the edge of the stage and clasps the many hands that reach out to her, acknowledges the adulation her audience offers her. I am in the balcony, wishing I were down there being touched. After three encores most of the fans leave. I am moving toward the front of the hall, hoping to find a door that leads backstage. I am forestalled by the reappearance of Kevan Staples, who sits at the concert piano. As he starts to play, Carole joins him to sing to an almost empty room.

The moment marks a transition in my career. I am no longer just a fan, but a self-confessed die-hard Rough Trade junkie. Instead of going backstage I go home; I have decided to follow legitimate channels to try to interview the star. In the end it takes nearly three years to get an audience with The Pope.

That last song, a graceful and moving ballad, haunted me for years. It could have been about anything — another person, a relationship, somebody's mother. But that night it seemed to be about us, the few people at the footlights, the people who went to Rough Trade concerts, the people who bought the albums. Carole Pope had known us for a long time.

*You brush by me and my whole facade  
just melts  
You seem a bit twisted but that makes me  
more intrigued  
You drag yourself through a maze  
of alcohol and neon light  
Can't seem to hold onto your love  
Can't seem to understand your love.*

*I don't like being taken for granted  
There's a limit  
When I'm outraged I take a stab at  
the exposed flesh  
I go for the jugular  
I'm consumed by blood lust.*

"After seeing Rough Trade in concert, I felt that the music, lyrics and obscene performance were a total insult to the intelligence of humanity. There on stage Carole Pope masturbated and gyrated in a manner that totally demeans and exploits all women. I question how someone like Carole Pope, who is extremely unattractive (I thought she was a transvestite), a pro-Nazi and totally lacking in talent, can get up on stage thinking she is wonderful and beautiful." (A letter to *Record*, April 1983)

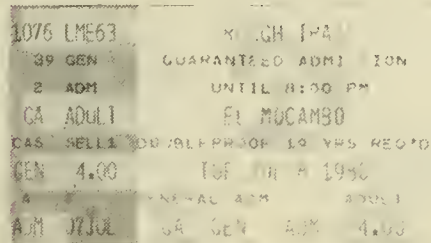
The relationship between artist and audience can be fraught with peril. People who buy concert tickets and record albums are fickle — and demanding. They have expectations. And when those expectations are not fulfilled, fans often turn into detractors. Rough Trade, says another letter to *Record*, "is a group that promotes and condones sexual perversions (S/M), violence, anarchy, pro-Nazism and child-pornography."

"What have I got to do with S/M?" counters a sarcastic Carole Pope. "All I do is write about sexuality. I think some women have a problem with that. I've never said I represent women or the women's movement. I know some women think I do — but I've never put myself in that position."

"They keep quoting the lyrics from one of my songs, 'Blood Lust,' which has nothing to do with women. It's a song about me and my ambition. I'm confused about what they think I stand for."

The relationship between Pope and some members of the lesbian community is especially fragile. "A lot of gay women in the audience are aggressive — much more aggressive than men would be. I think there's a lot of resentment because I'm a woman and I'm making it, and a lot of gay women have their own problems, which they're projecting on me. But what do they want from me? I think I get them all riled up — but I'd like them to question their motives."

"I used to wear a bondage suit and whip Kevan," Pope continues. "But that was before punk, before everyone used leather and Nazi armbands and cockrings. I don't wear tight leather pants anymore, or do anything like that. I think a lot of the women who get upset have problems with their own sexuality — and I don't have any problems with mine."



**1981:** A year ago I watched Carole Pope sing "Hostage" at the El Mocambo. I was sitting at a table directly in front of the stage.

*I was your hostage  
You had your gun out  
I opened my mouth*

As I watched, Pope slipped a gun into her hand. She pointed it straight at me and pulled the trigger.

Tonight she's playing Massey Hall. The disparity in venues is striking, but the audience, though much larger now than it was a year ago, seems the same: straight couples; knots of straight men; gay men in couples or groups; lesbians in couples or groups; and

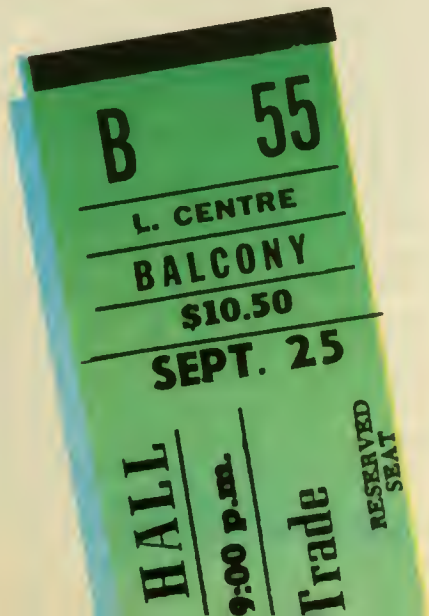
anonymous men and women.

The straight men roar themselves hoarse when she sings about S-E-X (and that is most of the time); she titillates them with her blatancy.

The gay men watch Kevan as much as Carole.

The straight women look uncomfortable at times, but shout with the rest of us when the band begins "High School Confidential."

The lesbians watch only Carole.

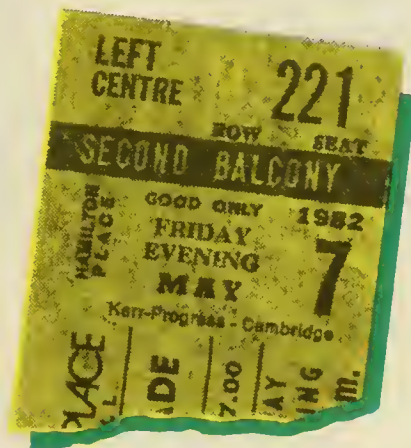


It can't be easy to be a role model for so many different sexes; nor would it be possible for one star to satisfy so many different desires. The stars who come closest are those who say nothing; that way, no one is alienated.

But neither is everyone satisfied. Some people take their role models very seriously; they act on the strength those models give. They have a great fear of making any kind of announcement about themselves until they see someone else make the same announcement — and succeed. Perhaps such people lack courage — but I'm not so sure. I do know that most of the lesbians I've met have, at one time or another, looked to Carole Pope for courage. Not all of them have found it.

Pope: "People are always guessing about me, and I can imagine what they say; I can imagine the number of people of both sexes who say they've slept with me. I like to keep people guessing. It's part of my appeal. I would never come out and say one thing or another — forget it. I must admit I like being adored by all sexes, however many there are — sometimes I think there's more than two. And there isn't anything I wouldn't do to support sexual rights and sexual freedoms. The government should stay out of our bedrooms, no matter what our sexuality is."

The die-hard fans don't have any problem with Pope's attitude, and a lot of them let her know. "I get love letters from women all the time," she says. "Most of my fan mail is from women. They always say 'Thank God for you — you've changed my life. You've made me think more of myself.' I think I'd be dead right now if it weren't for women. I think women are great."



**1982:** I asked four friends to come to Hamilton with me for a Rough Trade concert. Two of them would jump at the chance, I knew; the other two I was unsure of. I was doubtful because, while they didn't always toe the Politically Correct line, they definitely knew where it was drawn — and even I knew that Carole Pope was on the incorrect side of it. I had always assumed it was because her performances were sexual, a thing some women condemned. (Men have sex; women cuddle.) But it was more than that, I learned: it was because she did not discriminate against men.

"It's ridiculous," Pope counters. "I'm just me. I don't think hostility towards men is helpful. I've always worked with men. I like men. I like women more than men — I think women are superior — and I have a lot of extreme feminist views, but I don't express them in my work. I get outraged by men and by what men do, but I don't think being hostile towards them is a way to change that."

Three of us really enjoyed the concert.

*Hey, boy, pump those irons.  
Get your body in shape so you can rape.  
Your old lady, she's a typical  
masochistic bitch  
She don't feel right if she's happy  
and neither do you.  
Butch, you've got to be butch, butch,  
butchy butch.*



**1983:** I spent most of the winter hiding from the world (all I had were the tortured memories of a love I had once known) and trying to prepare a face (to meet the faces that I meet, as the line goes). More specifically, I had to find a look that would provide some protection (You say I'm a narcissist — I say I'm image-conscious).

Most of The Look had to do with my clothes: they had to be black. Because I owned only two articles of black clothing, my public appearances were drastically proscribed. I made three of them, and one of them was at the U-Know Awards, to take pictures of Carole Pope, whose wardrobe (it was obvious) did not suffer the same limitations as mine.

"I think of fashion as another art form," she explains. "It intrigues me. Sometimes I don't care what I wear — I'm comfortable wearing a sweatshirt or something. But sometimes dressing up makes me feel better. On a day when you're insecure it takes you three hours to get dressed — some people take three hours just to have a wardrobe crisis. But fashion doesn't rule my life — who gives a fuck what you wear?"

She's right. My daily three-hour agonies were all for naught — all anyone noticed was that, for a while, I had stopped combing my hair.

The pictures turned out kind of fuzzy, but Carole Pope won an award: "Best Female of the Year." Seriously.

*If I take off my clothes  
My carefully contrived image goes  
I'm so afraid to show the real me  
I'm always true to you in my fashion*

*Style eternal, style supreme  
Style: well-executed dream.*

"Carole Pope is an attractively illogical creature with the feathers of a sculpted bird and the posture of a fish. She is less amused



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invites you to kick off the New Year  
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Dinner served for two sittings only.

1st sitting: 6 - 8:30 pm.

2nd sitting: 9 - 11 pm.

Party thereafter.

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“I don't think there's such a big line between the sexes. People who have problems with their sexuality still draw that line, but I think it's changing.”

by how things work than by how they look.”  
(*Maclean's*, November 8, 1982)

Pope: “I think at one time I did look bizarre, but now I don't. I don't look normal — whatever normal is — but I don't look as outlandish as I did. I think I used to be more androgynous, and I think there are a lot of androgynous performers — of both sexes — now. I hate things that are really *defined*; I don't think there's such a big line between the sexes. People who have problems with their sexuality still draw that line — but I think it's changing. I think I make people think about their sexuality. And people like Boy George — a sex object to both men and women — I love stuff like that. I love men who look like women. But if people don't see me as a woman, I think they've got a problem.”

*The line between the sexes fades  
There's a dominance of glamour  
Transsexual erotica  
Role reversal, promiscuity  
Nature plays her little games.*

“I'm a watcher,” Pope explains. “I watch everything and everyone. I also experience things. And I put all that in my lyrics — which some people take much too seriously. A lot of my songs are just observations — and I think I write about relationships more than anything.”

*Cupid's beauty waits upon you  
I was your Venus wrapped in furs  
We acted a game of passion that  
left me suspended  
I was the victim  
You escaped unhurt.*

“I no longer use the word ‘love’ in a song — I think I used to. But now ‘beyond love and desire’ is my theory about what love is.”

*Take me take me through the doors  
of paradise  
Don't leave me standing on the  
threshold  
(That's not nice.)*

“A lot of my lyrics are just silly. Maybe I'm expecting too much, but I want people to see that the songs are done with a sense of humour. And I look at myself with a sense of humour: I guess I like mass adoration. I like being in front of an audience — that's how I get off. I'd miss it if I couldn't do it. But again, I have to look at it with a sense of humour. I just can't be that serious about it.”

And she is a very funny woman. Some of her lyrics are straight forward in their satire. For those of us who are old enough, “Paisley Generation,” on their new album, *Weapons*, is quintessential sixties: “Don't do that brown acid / Hand me that hash pipe / I see God in this tinfoil / I slept with Brian Jones.” The lyrics of “Grade B Movie” have also helped some critics see Pope's humour. The musicians are playing softly in

the background. One spotlight, very bright, finds Carole Pope, standing quite still, her fingers lightly touching her crotch:

*I could still feel  
his or her burning kisses  
on my virgin lips  
(I don't know what your kisses reduced  
me to)*

*I was choking on cheap cuisine  
With this trade who turns tricks  
in latrines*

*I was screaming about my lifestyle  
They want to kick you like the underdog  
You know that I'm nobody's bimbo....*

“I'm just me,” Pope insists. “I've always been just me.” But who is “me” when you're Carole Pope? I think there are times when even Carole Pope has trouble with that question.

Witness this interview. At one point she was asked something. She didn't reply immediately; instead, she looked around the room, searching for — well, it *looked* like



photos: Lee Lyons

she was thinking, “Now how would Carole Pope answer that question?” And waited until she *knew* what Carole Pope would say. And then said it, as only Carole Pope can.

This is how it looked on the transcript:

EB: “How did it feel to open for David Bowie?”

CP: “Gee....

“I nearly came in my pants.” □

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Edna Barker is a freelance editor living in Toronto.



They stood at the bar. Side by side, but not together. Their forearms were impossibly thick. Their moustaches each were impeccably trimmed. Their heads were turned just so, with the light casting shadows over their eyes, which also had the extra protection of dark glasses. They displayed not a trace of interest in anything which might be taking place around them. The arrogance of their stances denied the validity of any other attitude save their own. They were two perfect, gay Ken dolls in leather drag.

I turned my attention elsewhere. He had the kind of body publicly scorned, but privately dreamt of. Shirtless, hands on his hips, he dared anyone to even try to approach him. His stomach was flat and hard, the muscles well-defined. His gear was blue collar: construction hard hat, jeans and tool belt. He was too well-scrubbed, too neat, too tidy to be convincing. Yet he seemed utterly self-assured and, knowing himself to be the centre of all interest, disdainful of all others.

I tried another. A hard hat, again. Beneath it eyes that looked straight into mine. His face had the look of sculpted and polished marble. His beard and moustache were closely and carefully trimmed. A freshly-lit cigarette dangled from his lips. And those lips were formed into the shape of a sneer. He stared at me. Not with desire. Not with any attempt to cruise. But in sheer and utter contempt. His eyes were mean slits and they burned the truth right into me. He was a man and I, necessarily, was less, far less, than he.

All these men informed me of that horrible truth: not only was I a faggot, I was a wimp. To be gay was forgivable, to be less than totally masculine was not. Luckily, ignoring them was easy. I simply closed the issue of *The Body Politic* that I was reading. No, I hadn't been in a bar, I'd been looking at ads. And while ignoring them may be easy, escaping from them is another matter.

Advertising. The all-pervasive adjunct to capitalism which tells us what we need, what we want and, ultimately, who we should be. For example, nowhere is the sanctity of the family more evident than in television advertising. Mom keeps a cleaner than clean home and provides nutritious, well-balanced meals. Dad works hard at the office, takes care of the car and fixes the furnace and that annoying leak in the bathroom. The kids obey their parents, are sorry when they don't, and enjoy school. A place for everybody. And everybody in their place.

The repetition of this imagery works in a number of ways. It informs its audience of the ideals of our society: to be married, monogamous, have a house in the suburbs, a car and 2.3 children, among other things. It provides examples to be followed of the proper male, female and non-adult roles and tells its viewers that they will be happy in those roles. Likewise, advertising is also informed by the expectations of its audience: providing reassurance of the solidity of the nuclear family and of it being the only source of real happiness. Reassurance that human life can be constantly improved by the collection of ever new and improving consumer goods. Reassurance that working for these goods is worthwhile and satisfying. Reassurance that heaven is just around the corner.

Just because advertising tells us these things, however, does not mean they are true. Advertising deals not with realities, but with dreams. Are there any families as relentlessly cheerful as those seen on television commercials? Will that new

# BUYING OUT

DAVID VERESCHAGIN on  
ADVERTISING AND THE  
CULT OF MASCULINITY



car really create the fantastic feelings of power and luxury that its ad suggests? It's not likely. But advertising presents us with an idealized world where all needs can be satisfied and all lives made meaningful through the magic of conspicuous consumption. It works to heighten our desires and to channel them along certain, profitable, paths.

But for whose profit? Feminist cultural critics attack stereotypical advertising images as perpetuating restrictive role models. Which is, of course, exactly what they're supposed to do. And for gay men and lesbians these images are at least equally as hurtful because they deny the validity of our sexualities, our ways of loving each other and of organizing our lives. We are conspicuous by our total absence.

But what about the images of ourselves presented by many gay-oriented businesses? From the poorly rendered, slightly stupid-looking, oddly over-developed hulk in the Cornelius ad; to the stud with a telephone receiver stuck in his crotch; to the glistening, thin-waisted, thick-chested men rendered by Tom of Finland, the imagery in this advertising is more drearily repetitious than the beer commercials broadcast during football games. And more mindless in its unthinking celebration of masculinity. Is this the straight world telling us what we should be, or is this how we

are defining ourselves?

According to the dictionary of our advertising, what is a gay man? Well, he's between the ages of 21 and 35. He's at least six feet tall and must spend a considerable amount of time in a gymnasium developing a spectacular, muscular torso, which is usually hairless. He has a moustache and sometimes a beard. He frowns a lot and hardly ever smiles. He attempts to exude sexuality by giving the impression of sexual unavailability. He is affluent — how else can he afford all that leather? But he also wishes to identify with the working class, as evidenced by his jeans, t-shirt and various "rough and tumble" accessories. He is also, invariably, white.

As a type, it's instantly identifiable. Yet, are we really so predictable? The three ads I described at the start were for three different Toronto bars. Their names reflect the macho aesthetic of their advertising imagery: Chaps, Boots, Crow Bar. Are we really as homogenous in our homosexuality as these and many other gay advertisements would have us believe? In certain ways, no. Any actual trip to any of these bars will prove that. You don't see many, if any, leather posers on a typical night at Chaps. And anybody wearing a hard hat would probably be laughed out of Boots or Crow Bar. Nor do you find many Charles Atlas seven-day wonders.

In other respects, while not totally accurate, the imagery does reflect and effect a definite narrowness in the way many gay men choose to present themselves. The blue jeans, t-shirts, western shirts, construction boots, cowboy boots, dark glasses and leather jackets affected by large numbers of gay men to identify themselves as gay indicate that their thinking certainly moves in the macho direction. As with the straight advertising, it works in more than one way. The advertising affects gay sensibilities; gay uncertainties are relieved by the advertising. You want to be a real man? Prove you're not a wimp? The ads show us the way and tell us we can be "real" men after all. They set up ideals for their audience which they sell to us along with the goods and services they advertise. And, as in straight advertising, they set up expectations that are seldom met and models which are seldom achievable.

What's intriguing and disturbing about this is that the masculinity espoused in gay male advertising and taken up by homosexual men doesn't arise from our own lives. These aren't attitudes arrived at through a close and thorough examination of our own desires. They are borrowings from the straight culture around us. They prey on our feelings of inadequacy and our resentment of heterosexual prerogative. Rather than a step towards defining ourselves, these images and attitudes are more like disguises put on in an attempt to assimilate ourselves. What gay advertising imagery says is that we are not a threat to straight male-dominated society. That, in fact, we share many of its values. And look, we can even take them up with more gusto than they do. If they'd just leave us alone, or come to their senses, we'd be great friends.

It's a strange time for gay men to embrace the values of manliness. Definitions of masculine and feminine are currently under assault and even the usefulness of the terms themselves is rightly questioned. The cult of masculinity has traditionally been one of the bases of our oppression. Tried against its standards, we were found wanting. Now, instead of challenging those rules and their validity, we seem only too happy to do our best to prove ourselves more than worthy of entry into the ranks. But into the ranks of what? Of macho posturers? Of misogynists? Of queerbashers? Sheep should be careful about forming alliances with wolves.

The predominance of macho imagery in gay advertising narrows the definition of what is or is not "gay." Sure, any cocksucker can be a homosexual, but not anybody can be "gay" according to the light we cast upon ourselves. This advertising defines a gay lifestyle and pressures us to conform. When we unthinkingly accept these reactionary images of masculinity and model our behaviour after them we participate in our own oppression.

If I look in a mirror and measure myself by the ads' standards, how do I rate? In some ways I'm lucky. I'm white. I'm not overweight. I have reasonably good looks. But I also see a short man of rather normal build who wears wire-rimmed glasses. His loose, purple shirt does not hide his rippling muscles because he has no muscles to ripple. He wears turquoise pants and canary yellow sneakers. He tends to smile and laugh a lot. According to the rules of the cult of masculinity, not only am I not acceptably gay, I'm not even sexually attractive. I know who made those rules. What I want to know is why are we even playing this game?



# MATT GOULD

Born in 1957, Matt Gould was raised on the prairies and played flute in the Edmonton Youth Orchestra. Today he sings in a couple of Toronto choirs. Matt came to Toronto in 1975 to study radio and television arts at Ryerson Polytechnical Institute, and after a brief period in the animation department at Sheridan College, he turned to painting. His work has been shown in Edmonton and in Toronto, where he recently had a one-man show at the Punchinello Gallery.

*"I don't know why I paint. All I do know is that something inside me pushes me to do it. I try not to paint with my mind, but with my intuition, and when I succeed in this, the painting paints itself. My childhood on the prairies has had a profound effect on my love for space and my use of colour. My figures tend to dominate an environment that threatens to overwhelm them. This also creates a bond of intimacy between subject and viewer. I hope that when people look at my work, they perceive it the same way I conceive it, through their intuitions and not their minds."*

*Right: Self-portrait with Tulip, 81 cm by 91 cm. Below: Dodes' Ka Den, 122 cm by 91 cm. Bottom: A Sheep for All Seasons, 122 cm by 168 cm. Lower right: The Butcher's Assistant, 117 cm by 86 cm. All oil on canvas.*





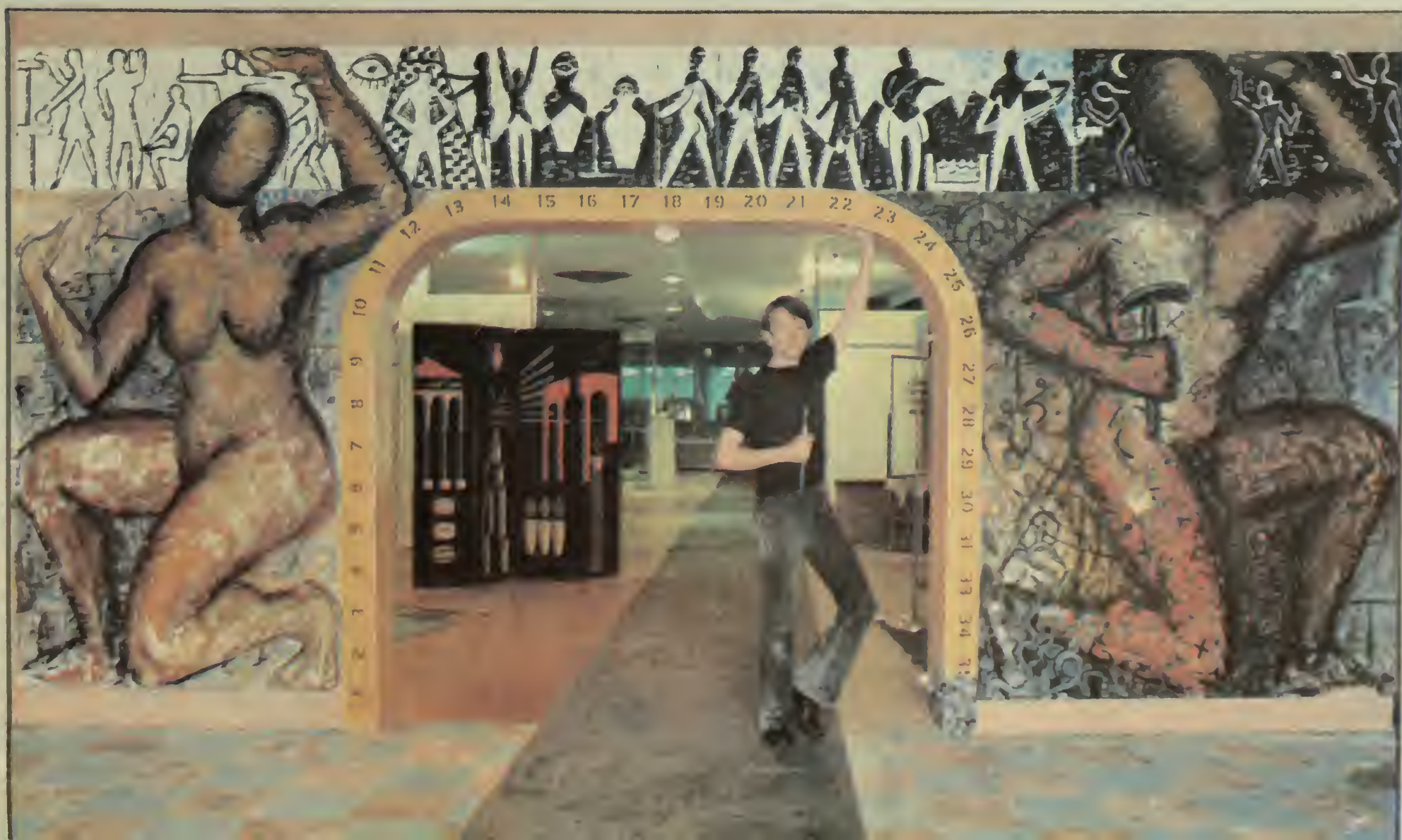


# TONY WILSON

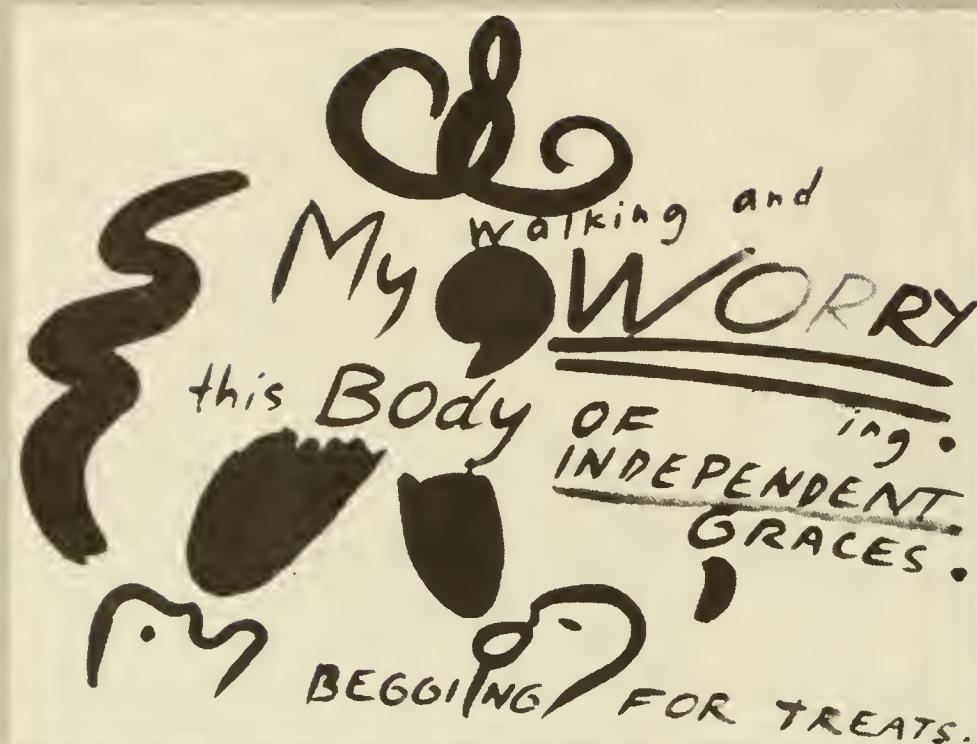
Thirty-nine-year-old Tony Wilson was born in Saskatchewan, and exhibited his work throughout the late sixties and seventies in Calgary, Edmonton, and Ottawa, as well as in London, Ontario and Sackville, New Brunswick. Since 1981, he has been one of five members of the Toronto artist collective, ChromaZone, which has organized numerous exhibitions, including *O Kromazone* at Berlin's Institut Unzeit in 1982 and the recent *Chromaliving* show in Toronto. Tony credits his membership in ChromaZone with having had a significant influence on his work, along with the drawing workshops of the gay artist collective, JAC.

*"Am I a gay artist? Well, I think there are problems in seeking definitions in a field where definitions aren't fixed. Art is loaded with ambiguity. But it's still important for me, as an artist, to say I'm gay. We have to show that we're not hiding, have to create a climate in which gay people know they're free to express what they feel."*

*Left: Very Fashionable, acrylic on plaster, appx 2.9 m by 1 m, at Chromaliving. Above: two silkscreen prints, Awakening (left) and Tom's Folly, both 78 cm by 47 cm. Below: Tony with Work to Rule, acrylic on plaster, appx 2.9 m by 5.5 m, also at Chromaliving. Visible under the archway, fellow ChromaZone artist Tim Jocelyn's silk applique screen, Post-Metropolis.*







Four drawings from *On Sensuality*, a series of twenty-two drawings in gouache on paper, 44 cm by 54 cm, presented at A Space, June 1983, as part of a series entitled *Sex and Representation*.



## NANCY JOHNSON

Toronto artist Nancy Johnson has exhibited her work in one-woman shows at Mercer Union, the YYY Gallery and A Space in Toronto, as well as in several group shows in various centres. Her work has dealt frequently with social, political and sexual issues, often using drawings in a serial format. The work featured here describes components of the physical self and aspects of what we are coming to understand as the complex nature of our physical relations with each other.

There is a strong literary component to Nancy Johnson's drawings. Yet the temptation to look for a tidy narrative when faced with the combination of words and visual images should be avoided. The words are there to make a specific reference or to emphasize a visual point, but they are part of the drawing itself rather than a narrative explanation on top of the drawing. The play between the two components is where an emotional response to the work should be sought.

"I guess I've been a feminist since as far back as I can remember. It's all tied up with the other socialist and idealist things I believe in. When I was working on these drawings, I wanted to give some credence to a new view of women's biology. I wanted to talk about it in a way that avoided all the 'limits' we hear so much about. The intent was to undercut the pervasive sense of fatalism that surrounds the issue."

Full-colour reproduction for this Portfolio was made possible by a generous donation from David Hingsburger and Joe Jobs, to whom the collective express their thanks. Colour photography by David Blair; colour printing by Mark Brickell. Photo of Nancy Johnson by Gerald Hannon. Commentaries by Stephen MacDonald and Rick Bébout.

Matt Gould's studio is located at 532 Palmerston Boulevard, Apartment 14, Toronto, Ontario M6G 2P5. For an appointment, phone (416) 534-5482. Matt is also represented by The Woltjen/Udell Gallery, 10332-124 Street, Edmonton, Alberta T5N 1R2. Tony Wilson can be contacted through ChromaZone, 408 Queen Street West, Toronto, Ontario M5V 2A5; phone (416) 362-1187. Nancy Johnson's studio is at 471 Richmond Street West, Toronto, Ontario M5V 1X9. Enquiries: (416) 368-6669.



# JANE RULE:

I am against the present laws on censorship as well as the proposed strengthening of those laws, which have been used in their present state and would be used in their "improved" state against publishers of literary works and newspapers like *The Body Politic* more readily than against those perceived as apolitical sellers of pornography.

That opinion makes me no less an objector to pornography than those who invite police to press charges or those who take the law into their own hands and firebomb video stores. But it does make me a different sort of political animal: against the law and against violence.

The reason that the police and the courts are reluctant to act against sellers of pornography is that "dirty" pictures and "dirty" movies are really just an extension of "dirty" jokes with which men have always entertained themselves. As long as women stay where they belong — at home — they are perfectly safe from this particular kind of male hostility, vented in fantasy. Women who insist on working for a living, walking in the public street or, worst of all, informing themselves about the nature of pornography get what they are asking for, from sexual harassment to rape and murder. Pornography is a cautionary tale for women, part of the power structure intended to keep us in our place.

*The Body Politic*, on the other hand, in many of its stances clearly opposes the right of the police to entrap, beat up and jail men engaged in consensual sex with other men. In questioning basic attitudes toward sexuality, it challenges the state's power over women and children as well as over men. It is seen as a threat, a political threat to the established order.

Once the state's position is clear, it's no longer baffling that *The Body Politic* was in court for five years over an article granting some possible benefit to sexual relationships between men and boys, while it took the prodding of women's groups supported by sympathetic men to force the government of British Columbia to act against films depicting, among other things, a woman being killed by an enema. That case was over in a matter of weeks, the parties found guilty and given minimal fines.

I think one of the basic failures in recent debates in *The Body Politic* about pornography and censorship is some women's inability to see that censorship won't work, and some men's inability to see that pornography is an issue as important as, and separate from, freedom of expression.

If we are not talking about writing laws, defining pornography doesn't pose as serious a problem. We do have different tastes. Maybe some of mine come from my middle-class background (my mother wouldn't think so!). I don't like bodies presented without heads, particularly female bodies. The motive may sometimes be the protection of the individual, but the impression is decapitation, and I also happen to be someone who is attracted to people's faces. This is a matter of taste, and I have no trouble in hoping that a magazine like *The Body Politic* would be aware of my taste, among others, in making visual choices.

What I object to is the representation of acts of violence against bodies in the name of sexual freedom. Live rats, guns and hot hair-curling irons placed in women's vaginas are not sexual acts, any more than dismemberment and murder are sexual acts. If these were images only

**"It is not only women  
but men who must stand up  
and say, 'No, that is not who we are'....  
If we refuse to create a climate which  
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begin to change it."**

## PORNOGRAPHY

to be found in the archives of criminal pathology, women might not be as concerned as they are, but these are, in fact, images found in widely distributed films. There are apparently a great many people willing to pay money to look at images of that sort.

I don't find evidence, as some radical feminists do, for the claim that all men are rapists and murderers. If all men are, potentially, rapists and murderers, then they are so only as women, too, have a potential for destructive behaviour. Women, however, have been traditionally trained away from such behaviour (how else would the two-year-olds of the world survive?), except as we can turn it on ourselves in madness and self-destruction. Why else would Sylvia Plath's suicide inspire myths rather than simple pity? Men are trained to kill in circumstances of war. Because for most men such behaviour is abhorrent, it must continually be glorified to persuade them against their own moral sense to destroy rather than protect other members of their own species.

We have come to a point in the history of our species where individual and even national survival don't have any meaning apart from the the survival of the entire planet. The destructive impulse, therefore, hasn't any claim to social usefulness (if it ever did). Only a very small percentage of the population actually commits suicide or rapes or kills without specific training to do so; that education in self-destruction or murder must be reversed, so that no woman can ever again romanticize suicide, so that the chorus "Hell no, we won't go" becomes universal.

I find the preoccupation with violence in the daily fare on television just as

frightening as violent pornography. Men are presented to us hourly as heroes who beat up, torture, maim and kill other men. Their victims are "bad guys" who deserve what they get, much as the women in violent pornographic films are presented as beneath contempt. That these are the most common images given to men for their power and self-worth should be as energetically protested by men as by women.

When gay men, in particular, complain about being guilt-tripped by feminists about male aggression, why don't they begin objecting to the monsters made of men in the media? Why don't they begin to boycott the travesty that is made of manhood, just as women are beginning to object being represented as brainless victims not only of men but of personified washing machines and ovens? Mr Clean isn't even attractive.

It is not only women but men who must stand up and say, "No, that is not who we are." Women, in stating our own case against our misrepresentation in the fantasy-life of the world, and therefore our lack of representation in the real world, sometimes don't want to hear that men are as victimized, if differently. The generation of women involved in the feminist movement in Canada are mostly too young to remember world wars. I remember, with horror, the gold stars in windows marking proudly a house which had lost a son, brother or father. I remember, with horror, a mother proudly receiving her country's honour for having "given" five sons to victory. Whole generations of young men were killed in both those wars. Any woman who proudly sees men off to war has very little moral claim to insistence on the sanctity of her own life,

exempt from the violence she condones.

Men's indifference to pornography as a basic threat to our humane survival is akin to the indifference of men and women alike to the daily glorification of male violence when it is directed against other men, not only in thrillers but on the nightly news, where we are supposed to go on applying the brutish morality of "good guys" and "bad guys."

It is not a matter of wanting to turn away from "things unpleasant," from "reality." Both the glory and the terrible vulnerability of human creatures grows from our ability to learn. The army *can* make a man of you. Marriage *can* make a woman of me. But we do also have some capacity to resist our educations, to influence the world we live in, to change our perceptions of ourselves and other people. If this were not so, those in authority would have no fear of dissenters.

Not so very long ago, children worked in the mines from the age of six, women died young of yearly breeding, and men died exhausted working for their betters. In the world today, there is not even that minimal ritual of life in huge refugee populations, in many indigenous populations. But we do know, because as a culture we have experienced it, that a more humane way to be children and to be women and men is possible.

If we refuse to help create a climate which glorifies mutilation and death, if we protest against it, we can begin to change it. What makes all human atrocities on a large scale possible is the passive acceptance of them by the majority of people, who have been conditioned either to feel helpless or to be indifferent to the suffering of others.

Sexual liberation is no more about raping women than it is about bashing queers. Would *The Body Politic* help publicize films that endorsed beating up homosexuals in the park, robbing and murdering them as an acceptable enhancement of manhood, sexually tantalizing? I think not. Yet it has argued that refusing ads for a firm which distributes films abusive to women is an act of negative censorship.

The wide gap between trying to suppress violent pornography, either by calling in the police or destroying private property, and helping to sell the stuff offers plenty of comfortable moral and political space to live in. In this consumer society, not helping to sell and not buying are very strong weapons in the hands of the people.

Gay men and women can be together on this issue. Women don't have to play into the traps of the moral majority by demanding censorship which will be politically abused. Gay men don't have to condone pornography degrading to women in the name of sexual freedom and freedom of expression. We can together say we don't like it. We won't sell it. We won't buy it. We will instead do everything we can to change the image of man as a defiler of the earth, proving his superiority to nature by destroying it.

The terrifying message of gay liberation is that men are capable of loving their brothers. It should be sweet news to every woman in the world, for if the capacity of men to love those whom they've been taught to treat as competitors and enemies can transcend their education, the world can begin to heal. The message of women's liberation is that women can love each other and ourselves against degrading education. It is not necessary for men to protect and despise women, nor for women to nurture and fear men. It is time for us to share subversive truths about the courage of men and women to live in diversity and peace. □



## FICTION

Widely praised for their literate style and provocative content, **The Family of Max Desir** by Robert Ferro (Dutton), and Andrew Holleran's **Nights in Aruba** are this season's critical successes. Both deal with the conflict of family and homosexuality.

**Arcadio** by William Goyen (Clarkson N Potter), tells an exquisite story of a boy in East Texas who imagines he meets a legendary hermaphrodite. Alice Bloch's **The Law of Return** (\$7.95 from Alyson Publications, see below) traces the steps of a woman realizing her Jewishness and lesbianism.

New collections of short stories include **Slashed to Ribbons in Defense of Love** by Felice Picano (\$6.95 from Seahorse Press, see below), as well as **Enemy** by Robin Maugham and **The Boy Harlequin and Other Stories** by Girard Kent (both \$8.95 from Gay Sunshine Press, see below). **The Woman of the Wolf and Other Stories** by Renée Vivien (Gay Presses of New York, Box 294, New York, NY 10014) is a translation by Karla Jay and Yvonne M Klein.

Brilliance Books (110 Glenthorn Rd. Hammersmith, London W6, England), a new gay publishing house in Britain, sends a variety of fiction titles to our shores, including Jean Cocteau's **The White Paper**, about a young gay man in the '20s. Gay Men's Press, whose books are now distributed in North America by Alyson Publications (see below), expands its fine line-up with David Rees's **The Estuary**, about the tortuous relationships of Cheryl, Aaron, Luke, John, Jack and Kevin. **Title Fight: The Battle for Gay News** by Gillian E Hanscombe and Andrew Lumsden, and **Changing** by Michael Leonard, fifty drawings of men disrobing by the illustrator of *Joy of Gay Sex*.

The award for the worst book cover of the year must go to **The Butterscotch Prince** by Richard Hall (\$4.95 from Alyson). The popular 1975 mystery has been "completely revised" in the lesbian thriller **The Winged Dancer**



(\$6.95 from Blazon Books, 1934 W Belle Plaine, Chicago, IL 60613), author Camarin Grae exploits her experience as a clinical psychologist.

Gay teenage romance is now a genre all its own. Harper & Row Junior Books has **Dance On My Grave** by Aidan Chambers, about 16-year-old Hal and his friend Barry (one dies), while Academic Press offers a touching realistic story with John Branfield's **Thin Ice**. Alyson contributes **All American Boys** by Frank Mosca (\$4.95).

Meanwhile, gay women are getting love pulp all their own. Naiad Press (see below) offers Lee Lynch's **Toothpick House** (\$7.95), about a taxi driver and a Yale student, and Sarah Aldridge's **Madame Aurora** (\$7.95), about women loving women around the American Civil War. **Burning**, by the late Jane Chambers (\$6.95 from JH Press, see below), is a gothic story

about two women who help the ghosts of Abigail and Martha live the love they could not express during in lifetimes.

**Moritz! A Comic Novel** by Bob Heron (\$6.95 from Calamus Books, Box 689, Cooper Stn, New York, NY 10276) is another tale of a boy going to New York to find true love. Two other light reads, from Alyson, are **Franny: The Queen of Provincetown** by John Preston (\$3.95), about a man determined to remain a stereotype, and



Lee Lynch: *Toothpick House*

**China House** by Vincent Lardo (\$4.95), a gothic romance taking place in — of course — New England.

And the novelst novel this year must surely be **Crowstone: The Chronicles of Qamar** by Hakim (Coltsfoot Press, Box 3496, 1001 AG Amsterdam, The Netherlands), a sword 'n' sorcery boy-love story.

## ALL TOGETHER NOW

Gay Sunshine Press offers two landmark collections: **Black Men/White Men: A Gay Anthology** (\$7.95), edited by Michael J Smith, which includes a portfolio of black nude photos; and **My Deep Dark Pain Is Love: A Collection of Latin American Gay Fiction** (\$10), edited by Winston Leyland.

**Son of the Male Muse: New Gay Poetry**, edited by Ian Young, is a sequel to the landmark 1973 collection, and includes photos of each of the 39 poets (\$15.95/\$7.95 from Crossing Press, Box 640, Trumansburg, NY 14886). **Mae West Is Dead: Recent Lesbian and Gay Fiction**, edited by Adam Mars-Jones (Faber & Faber), has 21 stories by British and American authors.

**Edge City on Two Different Plans: A Collection of Lesbian and Gay Writing from Australia**, with a foreword by Dennis Altman, is an ambitious project by the Sydney Gay Writers Collective (\$8.50 Australian from Box 158, Leichhardt, NSW, 2040, Australia). **Messer Rondo**, by Stephen Airey, and **Other Stories by Gay Men** (Gay Men's Press) is distributed by Alyson for \$6.50.

## IN GOD WE TRUST

Ex-monk Edwin Clark Johnson investigates juvenile prostitution in **In Search of God in the Sexual Underworld: A Mystical Journey** (Ouille). **Homosexuality and the Catholic Church**, edited by Jeannine Gramick, is available from Thomas More Press (180 N Wabash Ave, Chicago, IL 60601), and **Gays Under Grace: A Gay Christian's Response to the Moral Majority** by Maury Johnston, is available for \$15.95 from Winston-Derek Publishers (Pennywell Drive, Box 90883, Nashville, TN 37209).

## ON WITH THE SHOW

**Torch Song Trilogy** (Villard/Random House), Harvey Fierstein's touching play about a drag performer's search for and conquest of love, won the 1983 Tony for Best Play. Doric Wilson's **Street Theatre** (\$6.95 from JH Press, see below) takes place during the hours preceding the Stonewall riots.

## PEEKING IN ON THE FAMOUS

This season's acclaimed biography is **Alan Turing: The Enigma** by Andrew Hodges (Simon & Schuster). Hodges, author of *With Downcast Gays*, has pieced together an in-depth portrait of the Britisher who almost singlehandedly broke the Nazi military codes and later became the intellectual parent of the digital computer. He committed suicide in 1954, after being arrested and given debilitating hormone implants for his homosexual "condition."

The latest batch of biographies of great dykes of the past includes: **Vita: The Life of Vita Sackville-West** by Victoria Glendenning (Knopf), **Colette** by Joanna Richardson (Methuen), **Djuna: The Life and Times of Djuna Barnes** by Andrew Field (Putnam), and **Herself Defined: The Poet HD and Her World** by Barbara Guest (Doubleday).

E M Forster is well represented with the first volume of his letters, **Forster: 1879-1920**, edited by Mary Lago and P N Furbank (Harvard University Press), and Claude J Summers's **E M Forster** (Frederick Ungar Publishing). Summers received the 1982 Crompton-Noll Award in Gay Studies for the book's chapter on **Maurice. The Last Testament of Oscar Wilde: A Novel** by Peter Ackroyd (Harper & Row) is a fictional journal of Wilde's last days.

**Young Robert Duncan: Portrait of the Poet as Homosexual in Society** by Ekbert Faas (\$20/\$10 from Black Sparrow Press, Box 3993, Santa Barbara, CA 93105) documents the poet's struggle during the '30s and '40s. **The Paris & New York Diaries of Ned Rorem, 1951-1961 and The Later Diaries of Ned Rorem, 1961-1972** (North Point Press) reissue the composer's gossipy and erudite memoirs in two handy volumes.

In a more current mode is **A Gay Diary: Vol IV, 1967-1975** by Donald Vining (\$11.95 from Pepys Press, 1270 Fifth Ave, New York, NY 10029), the last in the set. In **Superviving: You Can Have the Life You Want!** by David B Goodstein (Prentice-Hall), the owner of *The Advocate* generously lets everyone in on his secret to happiness (hint: start with a job on Wall Street). **Killer Clown: The John Wayne Gacy Murders** (Grosset & Dunlap) is written with Peter T Maiken by Terry Sullivan, who spearheaded the Gacy investigation. **For the Record: Photography by Irene Young** (\$12.95 from Olivia Records, 4400 Market St, Oakland, CA 94608) is a photo album of all those lovely women who make music at Olivia.

If after all this you're still curious about who was you-know-what, **The Gay Engagement Calendar 1984** by Martin Greif (Kampmann & Co, 9 East 40th St, New York, NY 10016) has the dirt on who is, was, or might have been — one for every day of the year.

## ALL IN THE FAMILY

**Coming Out To Parents: A Two-Way Survival Guide for Lesbians and Gay Men and Their Parents** by Mary V Borhek is available for \$9.95 from Pilgrim Press (132 West 31 St, New York, NY 10001). **Whose Child Cries: Children of Gay Parents Talk About Their Lives** by Joe Gantz (Macmillan) is an account of five openly gay homes. **The Married Homosexual Man** (Routledge & Kegan Paul) is a psychological study by Michael W Ross.

**Out from Under: Sober Dykes and Our Friends** edited by Jean Swallow, is available for \$8.95 from Spinsters Ink (see below). **I Thought People Like That Killed Themselves: Lesbians, Gay Men and Suicide** by Eric E

Rofes is a fine book from Grey Fox Press (\$7.95, c/o The Subterranean Co, Box 10233, Eugene, OR 97440).

**One Teenager in Ten: Writings by Gay and Lesbian Youth** (Alyson Publications, \$3.95), edited by Ann Heron, is a sequel to *Young, Gay and*



Ann Heron: *One in Ten*

**Proud. For The Male Couple: How Relationships Develop** (Prentice-Hall), David P McWhirter and Andrew M Mattison, lovers themselves, studied 156 gay couples. **American Couples** by Philip Blumstein and Pepper Schwartz (William Morrow) analyzes how money, work and sex seem to affect gay and straight relationships.

## NON-FICTION

**Look Me in the Eye: Old Women, Aging, and Ageism** by Barbara MacDonald with Cynthia Rich (\$5.95 from Spinsters Ink, see below), is written with "integrity, clarity and passion" according to writer Joan Nestle. With **In Search of Our Mothers' Gardens: Womanist Prose**, Alice Walker (who won a Pulitzer Prize for her novel about two black sisters, *The Colour Purple*) turns to non-fiction. **Dreaming: An Almanac of Lesbian Lore and Vision** by Nett Hart, Lee Lanning and other "word weavers" is available from Word Weavers, Box 8742, Minneapolis, MN 55408.

**Male Love: A Problem in Greek Ethics and Other Writings** by John Addington Symonds (\$5.95 from Pagan Press, 26 St Mark's Place, New York, NY 10003) is a centenary edition of Symonds's pioneering defenses of homosexuality, and includes a bibliography of male love in ancient Greece by editor John Lauritsen. The lavishly illustrated **Sex or Symbol: Erotic Images of Greece and Rome** by Catherine Johns (University of Texas Press, \$24.95) is a forthright account of old word sexuality.

**Powers of Desire: The Politics of Sexuality**, edited by Ann Snitow, Christine Stansell and Sharon Thompson (\$12.50 from Monthly Review Press, 62 West 14th St, New York, NY 10011) is a major review of feminist thought on sex. **The Left and the Erotic**, edited by Eileen Phillips (Lawrence & Wishart, 39 Museum St, London WC1A 1LQ, England), includes articles on lesbian sexuality and the gay lib movement.

## TWILIGHT READING

**CUM: True Homosexual Experiences** from STH, edited by Boyd McDonald, continues the tradition set by *Meat, Flesh and Sex* (\$13 from Gay Sunshine Press, see below). Also from Gay Sunshine are: **Unzipped: A Novella and Six Short Stories** by John Coriolan, with drawings by Tom of Finland (\$8.95); true and fictional accounts of gay prison life in **Sex Behind Bars** by Robert N Boyd (\$11); and the first complete edition of *Teleny*, a Victorian lust story apparently written by Oscar Wilde and a few friends (\$7.95).

Alternate Publishing has released **Mr Benson: The Complete Novel** by John Preston (\$7.95), originally serialized in the naughty S/M magazine *Drummer*. Also out is Mason Powell's **The Brig**, about sex and sadism during the Vietnam war.

**The Leatherman's Handbook II** by Larry Townsend (\$4.95 from Modernismo Publications, 155 Avenue of the Americas, New York, NY 10013) updates and expands Townsend's fine book of advice, and adds fictional examples for idle reading. **My Brother, My Self** by Phil Andros (\$6.95 from Perineum Press, Box 31190, San Francisco, CA 94131) is another of Sam Shepherd's collections of fantasies.

## LOONY 'TOONS

**He's Not Heavy, He's My Lover** by Carlo Carlucci (Alternate Publishing, see below), has lively new material by the *Advocate* cartoonist. There is less than divine inspiration, though, in **The 1st (and if there really is a god, the last) Book of Atheist Humor** by Kirby (\$8.95 from Box 242, Mullica Hill, NJ 08062); Kirby draws cartoons for the Gay Atheist League of America's newsletter. **Gay Heart Throbs No 3** is available for \$3 from Fuller Inkwell (495 Ellis St, Suite 2595, San Francisco, CA 94102 — please state that you are over 18).

And who else but a pile of faggots to put together **The Complete Hoser's Handbook?** To help spread the word about Your Basic Hoser and Hosette, Prentice-Hall chose former *Body Politic* collective members Hugh Brewster and John Forbes as authors and TBP'er Rick Archbold as editor. John Allec



Hoser authors Forbes and Brewster: *Hosettes these ain't*

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A few we didn't get around to reviewing last year....

photo: Michel Proulx, TBP, Issue 7



# Sombre melodrama on a long fuse

**Streamers**, by David Rabe. Dir: Robert Altman. United Artists Classics.

"One things about the long fuse," a curmudgeonly old sergeant gloats drunkenly at the start of *Streamers*, "you're farther away from it when it goes off!" Robert Altman's latest directorial venture, a transfer to film of David Rabe's 1976 play of the same name, burns with a very long fuse indeed, but it's hard to guess if anyone — straight or gay — will be much affected by the blaze of emotional fireworks which climaxes this murky film.

In spite of Altman's recent fascination with theatre and movie adaptations of unusual plays, it's even harder to guess why such an offbeat director would be attracted to Rabe's seething melodrama of army men thrown together. I suspect that, even in 1976, the play's audiences must have found its theme somewhat dated. What made the production so alive then were the powerful performances marshalled by director Mike Nichols, who managed to make New Yorkers believe they were participating in a form of ritual Greek tragedy made relevant to modern times.

Altman's actors are every bit as astonishing — particularly Michael Wright as bad dude Carlyle, and firm-bunned Mitchell Lichtenstein as Ritchie, the "swish." But the grating stereotypes, the dated social messages and the deterministic gloom of the original play threaten the energy of these performances and compromise the director's familiar, quirky style. Gay audiences will naturally scoff at the film's tiresome recycling of stereotypes, dismissing it as yet another exercise in the "ain't-we-all-depraved-and-sad" school of filmmaking. Straight audiences will either, like the infamous Harry Cohn, scratch their behinds wondering what all the fuss is about, or play the "was-he-or-wasn't-he-gay?" game. My worst fear is that Altman's perspective will allow some moviegoers to fall into the old trap of assuming that the film is a realistic depiction of how being queer leads to violent death, or of how fearful homos must be of revealing (much less dealing with) their "sickness."

The "streamers" of the title are parachutes which fail to open, as the Army Air Corps song, a grim parody of Stephen Foster's old chestnut, explains:

Beautiful Streamer,  
Open for me,  
The sky is above me,  
But no canopy.

As an expansive metaphor for wasted, empty lives and unfulfilled promises in a dark, post-Kennedy, Vietnam era, the image is extended to include blacks, faggots and soldiers fighting a war they dimly understand. In a dank barracks, three army recruits await shipment to Vietnam. As you might expect, their backgrounds are diverse enough to generate the chemistry which creates interesting contrasts and tensions between the characters. Billy, a small-town redneck from Wisconsin who once wanted to be a priest, suffers from nagging doubts about his supposedly straight sexuality. His closety fears lead to abrasive, butchy flirtatious confrontations with Richie: urban, monied, outwardly self-confident and openly "swish." "You ain't really serious about that fag stuff?" asks Roger, the other member of the trio, an assimilated black who resents his Uncle-Tomism in a white

man's army. Meanwhile, Richie struts petulantly like Doris Day in *Pillow Talk*, lolls about reading Sylvia Plath and cruises the moody Billy, who squirms with discomfort. Into this atmosphere bursts Carlyle, a paranoid black street-scrapper who, in Altman's own words, "enters their world and declares it is not his world. He eventually proves it is not a world for any of them."

Surprisingly, little has been done by Altman to modify the old-fashioned stereotyping of the original material. Rabe's assumption — problematic, even simplistic — that society's oppression of blacks and gays must be identical remains virtually unexamined by Altman. Carlyle's destructive self-oppression commands only remote compassion, while Richie's collapse into self-pitying tears (because he's gay) smacks unmistakably of bathos, especially when juxtaposed with Sgt Cokes's terminal illness: "You could have leukemia — that's worse!"

This doesn't necessarily signify that Altman has completely lost his head in *Streamers*. Some ponderous scenes in the original play spring marvellously to life with typical Altmanesque flourishes. During Richie's story of how his father deserted him at a tender age, much of the calculated self-pity is undercut by Altman's fluid camera as it picks up the comic, mundane actions of Richie's listeners: Billy absently fingering his dog-tags; Roger missing his mouth as he swigs a bottle of beer; Richie, his fingers entangled nervously in the lamp cord, playing a sly game of footsie with Carlyle.

Some critics will praise the sombre, reverential way that Altman has chosen to preserve Rabe's play, pointing to the film as evidence of the director's new restraint or self-discipline, of his desire to capture a wider popular market. Personally, I miss the heady delights of earlier Altman films, with their apparently loose structures and semi-improvised scripts, their satirical glimpses of American life

from a revisionist point of view. I long for all those barely discernible voices ironically overlapping on multiple sound-tracks, the peculiar angles and jarring closeups of eccentrics and grotesques taking possession of our field of vision. In *Streamers*, all the natural exuberance and impudence of Altman seem strangely to have evaporated. It's almost impossible to connect the impeccable conservatism of this film with the same directorial bravura which gave us funky Barbara Harris mesmerizing a panic-stricken audience in *Nashville* with her impromptu "It Don't Worry Me!"; or health addicts in *Health*, bizarrely costumed as giant tomatoes, "squished" between elevator doors.

And what effect will a film with the pretensions of *Streamers* have on popular, mostly straight audiences too young to recall the pain and frustration of Vietnam? I suspect that, robbed of its fullest impact by the passing of time, the war theme will recede for such viewers to a position of relative unimportance, a mere backdrop for the film's exploration of troubled gays and other misfits. This inevitable shift of emphasis no doubt accounts for the dissatisfying texture of Altman's adaptation. For gay viewers, he remains a mildly sympathetic but ultimately unreliable observer looking in from the outside. Auterist critics will have a field day trying somehow to reconcile the mad irreverence of Altman's early black comedy of war, *M.A.S.H.* (1970) with the nasty despair of *Streamers*. For those who've always loved Altman's brash techniques and unusual subjects, *Streamers* seems an irrelevance, his efforts to preserve Rabe's melodrama the misguided efforts of a designer shifting threadbare furniture in a house consumed by dry rot.

Paul Baker

## SEX

### Sliding into sleaze

**Smut: Erotic Reality/Obscene Ideology** by Murray S Davis. University of Chicago Press. \$26.00.

In the midst of the current sound and fury surrounding the subject of sexual

imagery, it can raise one's hopes to pick up a book that's ostensibly about pornography (the title is *Smut*, after all) and find that what its author really intends to talk about is sex itself and the various ways we seem to perceive it. Encouraging, too, is Murray Davis's introductory statement of his biases: women and homosexuals will have their own perspectives on this subject, he says, but "it will soon become obvious that this book was written from the male and heterosexual point of view."

Well, try as one may to be big about that, it soon becomes very obvious indeed. Hope gives way to irritation.

The centre of Davis's analysis is a perceived difference between "everyday reality" and the "erotic reality" we "slide" into as a sexual encounter progresses. Davis spends about eighty pages detailing this slide, using as his "main objective resource" pornography — because "on the whole, pornographers portray sex in a way that their readers find at least conceivable, if not common." Thus, a genre which is intimately bound up with fantasy and wish-fulfillment is taken to stand for what people do in real life. Mind you, Mr Davis did have other sources — and in his acknowledgements thanks his wife "for her amused forbearance whenever I made notes on unseemly matters at unseemly times."

Maybe it was this latter form of investigation which helped convince Davis that "everyday" and "erotic" reality are mutually incompatible states. Taking notes in bed could ruin your rhythm; rutting on the subway might make you miss your stop. Can't have that, can we? Since Davis defines "erotic reality" as not much more than the sex act itself (plus a few itch-making preliminaries), he can't comprehend the idea of the eroticization of everyday life. For him, that could only mean the streets would be rather a mess.

While he never questions the notion that sexuality should be kept private, segregated from daily life, he uses that very assumption as a point around which to define three groups with very different interpretations of sex — to each of which he has applied his own clever label: Jehovanists (those tight-asses who believe sex is dirty and dangerous and should be kept locked behind the doors of holy matrimony); Gnostics (wild-in-the-street "sexual revolutionaries" who also see it as dirty and dangerous, but wonderfully naughty precisely because of that); and Naturalists (who can't see why there's all this fuss about a bit of biology).

And where is pornography in all this? Aside from scandalizing the Jehovanists, thrilling the Gnostics and embarrassing the Naturalists, it's not really here at all. While Davis relied on pornography as the raw material from which to build his card-house of categories (complete with a "Periodic Table of Sexual Perversions," Jehovanist style), he seems never to have turned his gaze on the "smut" itself — except as unquestioned "objective" evidence of erotic "reality." It never occurs to him that most porn reflects power relations which are very much open to question. The recent debates that might have clued him in to this idea have clearly raged on over his head: his nine-page bibliography lists only three titles published since 1979, only a handful of gay references, mostly from the early '70s, and just one of the scores of feminist works on sexual imagery.

In short, *Smut* has little to say about porn, and almost nothing to do with erotic reality beyond the mechanics of getting laid. Setting out to deal with sexuality in its broadest sense, Murray Davis

Was-he-or-wasn't-he-gay? Matthew Modine as the sexually confused Billy in *Streamers*





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comes up with a vision of it that is cold, mechanistic, compartmentalized and divorced from daily life.

To me, that proves only one thing: he's been reading too much lousy porn.  
Rick Bébout □

## FICTION

### Purple morality tales

*Bodies and Souls* by John Rechy, Carroll and Graf, \$14.95 (cloth), \$8.95 (paper) US.

The devilish world of Los Angeles is made flesh in twelve chapters of this melodramatic morality tale. Amber Haze is a porno film star. Manny Gomez is a Chicano teenager with a naked, well-endowed Christ tattooed on his chest. Sister Woman is a charismatic evangelist besmirched by hints of incest. Billy and Stud are teen hustlers who find "bitter street love" — with each other. Mandy Lang-Jones explores LA's (and her own) sordid soul for a TV series called *The Lower Depths*. Dave Clinton is a stripper whose experience at a slave auction leads to the put-down of S/M that author John Rechy can't seem to resist.

Cameos of these and other characters alternate with chapters entitled "Lost Angels." Three youthful (and heterosexual) pilgrims have progressed to the City of Lost Angels, there to represent what Rechy, in a recent *Advocate* interview, calls "the dark psyche of America." Orin is Sexual Repression (in the tradition of the Salem witch-hunts). Lisa is False Romanticism, living out fantasies of 1940s Hollywood heroines. Jesse is the Outlaw (his pseudonymous surname is James). Their interactions with the other characters culminate in an ending meant to be apocalyptic but which, like most of the novel, is reduced to something less by Rechy's floridly purple style.

Lest a taste for lurid sensationalism dull the reader's critical acumen, Rechy explicates the text every few pages, as in: "Los Angeles is a city of vast intricacies (whose) facade of passivity ... is deceptive. Under the tanned facade are constant intimations of massive violence." Take this down, class. Compare with Joan Didion for subtle and gritty irony.

Twenty years ago John Rechy opened what is probably America's best-selling gay novel thus: "Later I would think of America as one vast City of Night stretching gaudily from Times Square to Hollywood Boulevard — jukebox-winking, rock-n-roll moaning: America at night fusing its dark cities into the unmistakable shape of loneliness." In *Bodies and Souls*, his sixth novel since *City of Night*, the message is the same.

Roger Spalding □

## LIT CRIT

### Splitting literature from the scribblers

*Literary Visions of Homosexuality*. Special double issue of *Journal of Homosexuality*, Spring/Summer 1983. Edited by Stuart Kellogg. The Haworth Press (28 East 22nd St, New York, NY 10010). \$18.95 (US) cloth, \$12.95 (US) paper.

"Literary Visions of Homosexuality" poses for us some of the central difficulties in lesbian and gay cultural studies. A collection such as this is a landmark because it helps to break the prejudice against homosexuality in literature. Other such landmarks have been the

November 1974 issue of *College English* and (more ambiguously) the Fall 1982-Winter 1983 special issue of *Salmagundi*. Yet, although this special issue of the *Journal of Homosexuality* is sure to be welcome, there is scarcely an acknowledgement in the whole double issue of theoretical work which for the past ten years and more has challenged the categories of "literature" and non-literature and the use of visual metaphors (like the "Visions" of the title) to describe what are actually matters of diverse concrete practice in different situations or conventions of writing and reading.

The title of this collection separates Literature from Homosexuality with the promise that the two will be connected, not in the body of irony, a shock of recognition or the warmth of shared memories, but in some ways of seeing. Visual metaphors for ways of knowing are so commonplace that we take them for granted. But what inevitably follows is an intellectual distancing from work, play and ways of making sense. It is nice to see it: it is perhaps nicer to do it.

What made the *Salmagundi* special issue interesting was its willingness to explore a whole range of forms of writing, through and against gay sensibilities. It was not, as guest editor George Steiner wrote, a matter of literature and homosexuality. "It has become difficult, almost artificial," he wrote, "to think of 'modernism' in arts and letters or of the new liberalities of social conduct and imagining as these characterize western and, more especially, American ways of being, without thinking, at the same time, about new visibilities, expressive candour and moral-legal claims of the homosexual community." When Steiner included in *Salmagundi* writers who denied us those moral-legal claims we took issue with him (and as yet there has been no satisfactory reply). But what had to be admired was the sheer diversity of forms of writing our experience which he included: interviews, imagined letters, diary excerpts, biography, cultural studies, social, historical and literary argument. The effect was a deconstruction of the category of "literature" because of an understanding that most of us, year after year, write ourselves in diaries, letters and verse (unrhymed please), with the same affection, irony and disdain in which we live our lives. Communities of scribblers, we hoard our magazines and our affairs.

The problem with the introductory essay to "Literary Visions of Homosexuality," by Stuart Kellogg, is that paradoxically it seems to be constructed in an outsider's frame of reference. The problem for Kellogg is that Literature and Homosexuality seldom meet. The occasional alliances fall into four types: *Arcadian* fantasies by gay writers of a world where homosexuality is welcomed; occasions when for *psychological* reasons writers explore in print feelings they have for the same sex; occasions when a homosexual situation is used to explore the *sociology* of a place and time; and when for *political* reasons writers attempt to make homosexuality more acceptable. But for an insider to gay communities, the connections between Literature and Sexuality are not a matter of an occasional embrace. There is, in reality, a prose of the world in which being gay is written again and again behind signs like WOMEN and MEN; in names like "Sister's" and "Buddy's"; inside books of matches; in the local magazine beside the cigarette machine. The withdrawal from actual situations of writing and reading in

continued on page 39



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# FEAR & LOVING in New York City



PHIL SHAW TALKS TO  
**JIM FouRAtT**  
ABOUT LIFE AFTER AIDS

**J**im Fouratt didn't come to Toronto this past September just to guest-programme an evening of the video series at the city's 1983 Festival of Festivals. Sure, he was presenting his show of videotapes, grouped thematically around images of America. He soaked up reaction to his reputation as a heavy-weight on the New York nightclubbing scene, acquired as founder/manager of Hurrah, Danceteria and the new Peppermint Lounge, each with strong video elements. And, of course, he took every opportunity to conjure up the future of video, describing its potent possibilities.

with others in forming the Gay Liberation Front. The GLF had its moment, but Jim says its one-issue politics — "Gay is Good" — rendered it ideologically bankrupt. It had little room left for considerations of sexism and racism, he says, let alone challenges to capitalism.

Now it is the time of AIDS and Jim is party to the radicalization of gay white males who've realized they must join with others to fight. They're also learning the fight must be conducted within a political analysis which will help see it beyond a simple win or loss. Jim has been instrumental in forming Wipe Out AIDS, one of the anti-disease support groups in New York's AIDS Network.

In these times, Jim's every perception of being gay in the world is tempered by the reality of AIDS. "I think it's the most important thing to happen since Stonewall, because when Stonewall happened, we had an opportunity to see what we wanted to be and to try to build something. Now, because of AIDS and what it is saying —

people say AIDS is a sexually-transmitted disease. If it is — and I don't know if it is or not — even if it isn't, I think that all of the work around sex is going to be very healthy. Sexually-transmitted diseases have wreaked havoc in the gay men's community anyway interna-

tionally, so we now have the opportunity to say, 'Is our identity just sexual?' and 'What is community?'"

Wipe Out AIDS is a singular group for several reasons. Some of its members have AIDS and some don't, but all want to decipher its impact. Their words and thoughts about their experiences take

off from the statements of persons with AIDS themselves, about

how they've been treated by the media, the public and the medical industry. WOA is

committed to Jim's coalitionist principles and has men and women members, whites and people of colour. It's brought the "Haitian question" out from under the rug and done direct work in the Haitian community, touching the homophobia ingrained there. It treasures women's thoughts on how power, position and conduct figure in the understanding of AIDS; since the women's

movement has been involved in health-care issues for fifteen years, Jim thinks anti-AIDS groups would be stupid if they didn't take advantage of what's been learned. Also, a rather stereotypical lesbian lifestyle — monogamous, cautious, selective — is appreciated. "We've got a lot to learn from the dykes."

**"I THINK AIDS IS THE MOST IMPORTANT THING TO HAPPEN SINCE STONEWALL"**

The search Jim is engaged in through WOA is for a wider understanding of gay identity. It is by definition gay-affirming and is in its goals, if not in its initial practical suggestions, sex-positive.

Jim refuses to accept that gays are gays just because of what they do sexually; his own definition goes beyond that. "It's not only sex. That's what it was in the closet. The illusion has been that what we do in our bedrooms and what we do in our private lives is somehow different from the rest of our lives, and it's not. We bring all of that into our private lives, into our sexual encounters. These other things play into the quality of orgasm."

With this, Jim registers his negative view of promiscuity. It's simply not good enough as a rallying cry for gay lib-

## WHY LISTEN TO HIM?

But as an activist gay man, alive and well in the New York hothouse, Jim Fouratt also had lots to say about gay life in general and, in particular, about aspects of sex and sexual politics.

Why listen to him? Because he has the credentials. To go back to a beginning, Jim was at Stonewall. None of his comrades in the SDS, the Yippies or the other youth-culture movements he was so involved in showed up there, even though he called them to, so he took his realization about their lack of caring for the lot of homosexuals and went off to join

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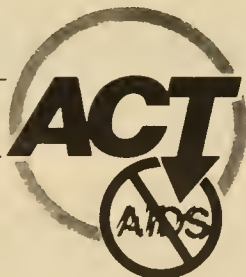
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eration; it is too genital an explanation. And with this, Jim also registers his discomfort with *The Body Politic's* seeming support of promiscuity. No matter that the magazine has never formally defined or editorialized on the term, publishing phrases like "promiscuity knits together the social fabric of the gay male community" has left the impression.

It is indicative of Jim's fundamental belief in coalition that while he was here in September he came to *TBP* to work something out. To him, this magazine "deals with ideas" in world where "gay publications as a business have superseded gay publications as a forum." *The Body Politic* "line" was almost the first aspect of gay sexual politics he wanted to talk about.

"I saw you getting caught on a line built on ten years of gay liberation. In terms of a dialectic, if you can't see reality today and synthesize that, then you get stuck. The hard line on boy-love, on pornography and the defence of pornography, a hard line against women's protests, the S&M line, the kinds of sexuality issues, lifestyle issues and the bathhouse issues — all those, today, with the way that AIDS looks at everything for you? I see people still saying what they did last year, and conditions have changed."

The gay community, Jim feels, is very resistant to change. Politicos have invested so much time and energy taking stands on their favourite issues, how is reversal possible? He says *TBP* represents this inertia, too, in its apparent lack of a self-critical mechanism. "There's nothing wrong with self-criticism when it's necessary."

The bathhouses typify the kinds of stands, analyses and modes of behaviour which Jim feels desperately need rethinking. If bathhouses symbolize gay sexual habits in general, they stand for the concept of promiscuity in particular. It's no surprise they're taking direct flak in this disease-ridden time. New York bathhouses are going broke and, in LA and San Francisco, they're cause for great controversy within the gay community. Some people want them closed; others say that that mis-identifies the situation, that closure attacks sexual expression, not disease.

Jim favours closure. "I for one will not go to the barricades over whether a bathhouse is closed down. There is a lot of

pressure on the part of homophobes and, oddly enough, health-conscious gay men and women to close down bathhouses because of the diseases contracted there. It's not an issue where civil liberties are important." Here *The Body Politic* comes in for Jim's criticism again — he sees it as supporting the baths simply because the magazine prints their ads.

It's almost impossible to describe the impact statements such as these could have on Toronto's gay community, where so much positive growth has been a direct result of the 1981 police raids on the bathhouses. Was defending them wrong? No, not in context, and especially since persons charged in these raids must not be labelled criminals. But the times have changed and what Jim suggests means gay people could have an ac-

**"I FOR ONE WILL NOT GO TO THE BARRICADES OVER WHETHER A BATHHOUSE IS CLOSED DOWN. IT'S NOT AN ISSUE WHERE CIVIL LIBERTIES ARE IMPORTANT"**

tive role in deciding the conditions, use and fate of the bathhouses before others decide for us.

The biggest stumbling block Jim encounters in his wider search is fear. AIDS has engendered a damning confusion between fear of death and fear of sex. "It's real important to always remember that when you talk about AIDS, you talk about disease, not sex. It's not sex that is bad — that's just the message that's getting through: 'We've always said it was unnatural, but now it's killing you. Don't you get the message?' The psychological unnaturalness the right talked about is now being physicalized in disease, justifying homophobic thought. What they were never able to convince us of morally they are now trying to do scientifically — false science, but still..."

The fear extends to simple intimacy, but Jim thinks an opening to intimacy might be a big success of the action against AIDS. "What if we do cut back on our sexual activities until we know? What if we do talk about intimacy and about knowing someone? God knows it's real damn easy to get a blow-job but it's real damn hard to talk to someone after it."

Jim admits, at first, he wasn't particularly interested in acting "responsibly" in sex. Condoms, huh? Then he realized his belief in spontaneity in sex was essentially a romantic notion. He feels that dispelling romantic ideas about sex could be another big win in the fight against AIDS. People will learn to talk about sex, the possibility of it, the safety of it — they could free themselves from a preoccupation with disease by taking simple measures, by selectivity and getting to know a possible partner, by getting medical check-ups.

**"SO WHEN I FEEL ANXIOUS OR HORNY I CAN'T GO TO A BACK-ROOM BAR? SO WHAT?"**

"I think we have to be responsible, not wait till the state or someone else forces us to be responsible. And that isn't any great loss. So when I feel anxious or horny I can't go out to a back-room bar? So what? I don't do that anymore and I have to learn what to do when I feel the way that I felt when I wanted to do that."

For many, AIDS can be reduced to questions of freedom and restriction. Will we be able to continue the hunt for the free orgasm, and isn't safe sex restricted sex? But if this is all we've got, Jim maintains, then we haven't got freedom, and being responsible in sex isn't restrictive. The deciphering of AIDS will lead to a greater gay identity where more people are better able to be more intimate, to define themselves beyond the sexual, to talk and act more freely. □



continued from page 36

"Literary Visions of Homosexuality" is unintentionally exacerbated because very little post-1950 writing is discussed at all. At this distance, literary activities can seem mistakenly clearcut. The inevitably confused present, with its real and conflicting connections, is washed thin by the passing of time and the creation of a literary "tradition."

Many of the essays in this collection seem actually to provide only a specialist footnote to studies in Henry James, Faulkner, Shakespeare, Pater, or to augment the accepted valuations of known homosexual writers. There are fine essays here: Robert Martin's article on Forster's *Maurice*, or Richard Hall's essay on Henry James's love for his brother. But there is none of the ambition of Steiner's intention in *Salmagundi* to explore the diverse and significant presence of gay sensibilities throughout modern culture. In "Literary Visions of Homosexuality" there are really only two essays that in any way go beyond ordinary methods of literary criticism.

The first of these is Byrne Fone's exploration of the homosexual tradition of Arcadia. What is interesting is that Fone makes connections between conventions of writing about homosexual Arcadias and social life, and he does this without limiting himself to the lives of writers. "My point is that in Arcadia the hidden feelings of common day can bloom into the complex manifestations of homosexual mythology." Fone understands the symbolic acts of our literature as integral to gay sensibilities. What is disappointing is that in the end he insists on one "gay sensibility" and describes the conventions of Arcadia as a single literary tradition, outside of history.

The second essay that goes beyond ordinary lit crit is by Louis Crompton. His account of the anonymously written *Don Leon* is in terms of the long poem's intervention in English debates in the 1830s about the crime of sodomy. *Don Leon* is also the earliest surviving English manifesto for homosexual liberation and is intertwined with the history of England in the 1830s. The author's pretense was that *Don Leon* was written by Lord Byron; no further candid disclosure of Byron's homosexuality would occur for another hundred years. Crompton presents *Don Leon* as both a historical and a literary document. It is our failure of imagination if we insist that it is not "real" literature, using the category to marginalize a work that is important in the history of gay cultures.

To treat this collection of essays as if it were "Literary Visions of Southern Ontario" may seem naive. Homosexuality as a subject has never been treated as just another topic. Perhaps any serious and well-researched essay ought to be welcomed with open arms. But if these were "Literary Visions of Southern Ontario," one would necessarily criticize the division of experience into Literature and Life, as if the only connections between the two were made by the lectures of Modern English Literature 100. The problem with this is that most ordinary situations of writing and reading are left

out and devalued. On the other hand, it would be extraordinary if *Don Leon* were being taught in any course in Eng lit. The very difficult question to ask is if that's where we would ever really want it to be.

Alan O'Connor □

## BOOKS IN BRIEF

**Job's Year** by Joseph Hansen. Holt, Reinhart & Winston, \$19.95.

The astute reader who pays attention to titles (*Job's Year* for the rest of you) will have guessed that this book chronicles a year of woe. This is, in truth, an understatement; Job (here known as Oliver Jewett, a middle-aged, homosexual, second-rate actor) has a year that makes the last days of Pompeii look like Indian summer. It could all be very entertaining if it weren't meant so seriously; you feel like you've been caught giggling at somebody's funeral. Job's ultimate act of purification/renunciation is to forego the royalties from his role in a *Dynasty*-like TV serial that the author clearly regards as the last word in trashy melodrama. A glaring example of the pot and kettle syndrome, methinks.

Gerry Oxford □

**A Different Love**, by Clay Larkin. Alyson Publications, \$6.75 pbk.

The romance between Billy, a cute, stupid blond and Hal, a dark, moody incipient alcoholic reads a well-worn path. These touching young lovers move to Frisco from Iowa and quickly discover drugs, leather bars and female impersonators. Billy runs off for a quick fling with a jaded sophisticate. Consequently, Hal decides to spend most nights drinking heavily. Luckily for Hal, however, the sophisticate tries to sell Billy to a second jaded type, so Billy runs back to Hal and reclaims him from the horrors of alcoholism. It's nice to know that this is the sort of thing that goes on in San Francisco. This new romance novel is only 128 pages long and so is at least briefer than anything Jacqueline Susann ever wrote.

Stephen Stuckey □

**The Long and Glorious Weekend of Raymond and Bingo Oblong** by Kenneth Dyba. November House (Box 49298, Vancouver BC V7X 1L3), \$8.95.

Raymond Oblong is 44, weighs 340 pounds and has spent most of his life in the basement of his mother's suburban house. Bingo Oblong is his friend, a 17-year-old, two-legged dog. Lisle Swarthout is a neighbour who likes dressing up as Superman and jumping over cardboard skyscrapers, while remembering his tragic romance with Jimmie, another Superman enthusiast who "had finally found his Kryptonite."

Lisle inspires Raymond to go downtown, which Raymond hasn't done since childhood, to seek his lost love Alberta Rose. Raymond (and Bingo, of course) meet all sorts of people, including the delightful Mr Alice, the vicious Ike Big Balls and the mysterious Princess Winter and her entourage of rugged guardesses. They all end up at the Paradise Gardens, where Raymond discovers Alberta Rose — in the flesh. Meanwhile, Mom Oblong is trying to break into Raymie's room with her mop and pail to give it its first cleaning in decades.

A delightful black comedy, though heavy on the grotesque and the violent. Canadian writer Dyba (*Sister Roxy*, *Lucifer and Lucinda*), exploits a virtuosity with words and speech, lovingly and hilariously detailing his bizarre world.

John Allee □

## This issue's writers

John Allee is still recovering from his third encounter with drag this year... Rick Bébout thinks the subway is a very erotic reality... Alan O'Connor is a member of the Lesbian and Gay Academic Society... Gerry Oxford is a man of many talents (only a few of which are questionable)... Phil Shaw is a member of the recently expanded TBP collective... Roger Spalding is a teacher and former member of the Body Politic collective... Stephen Stuckey is a specialist on, among other things, pop female songstress of the '60s... David Vereschagin questions everything.

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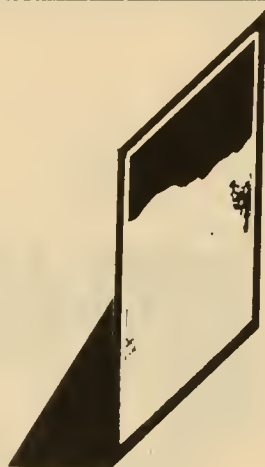
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## SHARED GROUND JOY PARKS

### Guilt relief and shelf-clearing

I realize that being overcome with guilt isn't a particularly great way to start the new year, but I just can't help myself. Some months, I look at the great, looming pile of review books on my top shelf and I wish this column were a weekly event, since it is so hard to say everything I want to say about women's/lesbian small press in only ten columns a year. The following books are ones I wish I could have reviewed months ago, but here they are. I hope I can begin the new year with a relatively clear conscience.

S Dianne Bogus is a very prolific black lesbian writer who receives far too little attention for her work. Now with five books to her credit, her latest (and largest) book *Sapphire's Sampler* should make it possible for her to grab the notice she deserves. The book is a bit of a grab bag surprise package, containing a variety of the author's work; poetry, short stories, fantasy, essays and drama. Her poetry is sensual: open and highly readable. Her realistic short stories are intense and moving; my favorite is "Dignity Be Thine." Her essays pose sound personal theory on her survival and visibility both as a lesbian feminist and a black woman in a society where it often appears impossible for her to be both at the same time. My only problem with *Sapphire's Sampler* lies with my own bias against science fiction and fantasy. Yet I can hardly damn a book because it contains a genre that I have no taste for and no reference with which to criticize. *Sapphire's Sampler* is a great book for readers who wish to become familiar with the work of this woman, and an added plus for fantasy and sci-fi fans.

Every summer I dream of having the opportunity to attend the annual Women's Writing Workshops, first held in Oneonta, NY at Hartwick College, and now held at Ithaca College. But every summer, money or previous commitments prevent me from applying, and I promise myself "next year for sure." For that reason, reading Beverly Tanenhaus's *To Know Each Other and Be Known* was both insight into what I had been missing, and added incentive to get me there one of these summers. The book records the process of the workshops and the participation of the many women who have attended them, not only to improve their craft, but also to discover the strong network of support they can depend on from other women like themselves: women who write. Beverly Tanenhaus mixes her own observations as an instructor with writings by the women themselves. They describe their experience of the workshop, and how it has affected their writing, their lives and their sense of themselves as writers. The most fascinating section of this book is a collection of work re-written by participants during their stay at the workshop, side by side with the in-class dialogue that sparked the revisions, and helped to form the finished poem. This allows readers to see the effect of the workshops on the work while such a situation allows a critical growing space for the writers. *To Know Each Other and Be Known* is more than a document detailing the processes of the writers who attend the workshop, it also stands as a testimony of women

learning from each other and how such shared experiences can foster a deep self-awareness and sense of worth. This is an important book for any woman who writes, as well as for any reader interested in the inspiration found in a woman-centred experience, such as the Women's Writing Workshops.

I feel especially guilty for not including *True To Life Adventure Stories: I* (I believe volume two is available and three is on the way), edited by Judy Grahn. Grahn brings to this book the same gut-level class awareness, the true love and respect for women and their attempt to find words for their experience as she does to her own poetry. In her introduction, "Murdering the King's English," an essay that I know will eventually become (if it isn't already) a classic in lesbian feminist critical writing, Grahn says "Women's Art, feminist writing has a definition which I have used in this anthology; it must be useful to women, must work in our interests. Must not divide us, must not lie to us about each other, must not give false information which would fall apart when people try to make use of it." In *True To Life* the stories are faithful to this definition. As an editor, Grahn refuses to change the language and syntax, the spelling and grammar of each writer. The result is work that is exactly what the woman meant to say. For example, in Sharon Isabella's "Twenty Days" (a woman's prison experience), the language little resembles what we are taught in school, but it "sounds" familiar to anyone who has grown up in a white working class family. Other important works are "Suze Q" by Red Arobateau, in which a "ho" (hooker for those of you who grew up in the suburbs) talks freely of her life; of being beaten by her pimp when she takes a night off; and of her initiation into the life. Finally here's a hooker who doesn't speak like a Harvard PhD! Particularly gripping is a scene which takes place in a "butch's" head while she watches women in a bar — be careful, this is hot! "In Memoriam: Carolyn Johnson" is a poem/requiem for a secretary which contains the colourless language of the office, such as "correcttype liquidpaper brain," to create a moving poem on the "disposable" woman. I wish I had the space to list every writer in this collection, but overall, the importance and beauty of this book is that the stories here take this voice and spirit from the common lives of women who can celebrate their experience here after years of being told that their lives were not important. Hopefully, *True To Life Adventure Stories* is a pioneer in its attempt to make available women's stories told in their own words, in their own way, for themselves. Perhaps the best praise I can give this book is to say that I look forward to reading the next two volumes of this fine work. □

*Sapphire's Sampler* by S Diane Bogus. WIM Publications, Box 367, College Corner, OH 45003 (\$7 US). *To Know Each Other and Be Known* by Beverly Tanenhaus (first published by Out and Out Books). Motherroot Publications, 214 Dewey St, Pittsburg, PA 15218 (\$5 US). *True To Life Adventure Stories: I* edited by Judy Grahn (first published in 1978 by Diana Press). The Cross Press, Trumansburg, NY 14886 (\$6.95 US).



## THE IVORY TUNNEL

IAN YOUNG

### Courage to begin

Please forgive the lack of a column last month. I was all tied up.

Since my last "Ivory Tunnel," my new anthology of gay poetry, *The Son of the Male Muse*, has been published and is now available from selected newsboys around town. Its birth is ten years after that of its Dad, *The Male Muse*. Two of the poets in the new collection, Dan Diamond and Jack Veasey, have their own new books out; Dan's is *His Face in Every Crowd* (Wabi Books, 208 W 88 St, New York, NY 10024, no price indicated); Jack's is *The Truth of Blue* (Wit's End Press, Box 5, Hershey, PA 17033, \$3).

Here is Dan's "Courage to Begin":

Central Park's Sheep's Meadow was currently being resodded. Instead the opera was being staged on the Great Lawn. Distantly reflected, in a lake we could barely see through the trees, Belvedere Castle shadowed against the sunset skyline. Below, colorful flags undulated over the outside seats of the Delacorte Theatre.

Pavarotti was to sing and multi-thousands had encamped already. It was the first time since we'd met on a sunny afternoon during the sudden storm in Riverside Park that Bob and I had actually gone anywhere, besides bed, together.

We spread my blue and red Indian blanket on a little rise, surrounded on three sides by gnarled, sloping trees. We sat and tried to lean our equally slender backs against the incline of the trunks. Bob and I were shaped almost like book ends except that I was fair and he dark. But Bob had an astonishing pair of gold eyes. Tiger eyes, agates, carnelians when he was turned on, many metaphors surfaced when I'd look into their luminousness.

The orchestra rang the opening chords of The Star-Spangled Banner. To my surprise, Bob stood up and began to sing, "oh, say can you see," but I remained seated and so did all the other folks in our vicinity. Bob sang the whole song, ignoring us all. When it was over he sat down. His impassive expression gave way to an icy glower.

"Why didn't you sing?" he demanded. "First," I said, trying to conceal the embarrassment I was ashamed of feeling, "first, none of these other people felt they wanted to sing either. We're too far away to even see the stage. Second, I just don't feel patriotic. I love my country, sure. But it has to change a lot before I can feel enthusiastic about it."

His expression got angrier. "Cynical, aren't we!" His vehemence shocked me. In a misguided attempt at lightness I answered, "cynicism is the belief that all human endeavour is based upon greed. The word is inappropriate in this case."

His eyes flared, boiling saffron. Quickly, he reached into our bag of potato chips and brought out a handful. His other hand yanked at the neck of my sweatshirt. He pushed the crumbling chips inside, and crushed them with a light jab.

I was furious! No one ever took such liberty with me. And it was someone I'd cradled trustfully in sleep. That peculiar overmagnification, due to recently developed passion, made me feel completely betrayed. "I can see what singing our National Anthem does for your tolerance of opposing viewpoints," I accused, prim with fury.

The sky darkened into a starless night. We squatted in silence pretending we were listening to the Puccini crackling through the lousy acoustics of the open sky. The air began to cool. By the time we'd leave,

folding the blanket and crumbling the refuse paper, so surprised at being uncomfortable with each other, the grass would be wet with cold, heavy dew.

And Jack's "To an Incurable Insomniac":

I'd like to send you dolphins  
to leap across your bed  
till you fell sleeping,  
a stream  
of smooth shapes  
curving, to lie  
counting;  
such supple, shiny creatures  
much more comforting  
than sheep  
could ever be.

Their childlike squeals  
would flood your  
far-too-sharp awareness  
and, like long-forgotten  
mother's music,  
lull you swiftly  
into sleep's dark ocean...  
and what lovely noise  
to take to in the morning!

Tiny scientists  
would crouch, bedside,  
to try to translate  
dolphin-words,  
but only you  
would really understand them.

Please, accept this offer;  
my blue mind  
overflows with dolphins,  
babbling constantly  
about your sleepless nights,  
your need for sleek,  
grey dreams

There is a new book of stories by the 17th Century Japanese writer Saikaku Ihara, *Tales of Samurai Honour*, translated by Caryl Ann Callahan (Monumenta Nipponica, Sophia University, 7-1 Kioi-Cho, Chiyoda-Ku, Tokyo 102, Japan, \$4). Here is full-blown Samurai romance — sensual, idealistic and loyal relationships in the Japanese society of the time.

As I wrote elsewhere about this book: "These wonderful stories seem to come to our cynical world, strangely attractive and alluring, like a delicate perfume that lingers long after the words have been absorbed and perhaps forgotten. Some of their attitudes may seem alien and exaggerated to us, but the commitment of the lovers to one another and the freshness and intensity of their feelings can still reach us and move us, an ocean away, three centuries later."

Johannes W DiMaria-Kuiper's *Hot Under the Collar: Self-Portrait of a Gay Pastor* (Mercury Press, Box 811, Columbia, MO 65205-0811, \$8.95) is a moving story of a gay man's struggle to find God and not have his son taken from his life. It's a book that has a special meaning this season and one I recommend to every reader of this column.

Happy Christmas/Hanukkah/Yuletide/New Year to all! □

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# Out in the City

## TBP'S GUIDE TO KEEPING WARM IN TORONTO THIS WINTER

### Dance Ron Ben-Israel

□ **Daniel Leveille.** "My favourite topic is an emotional and sensual relationship between people," declares the notorious independent choreographer from Montreal, who often deals with homosexuality, incest, voyeurism and violence in his pieces. Jan 24-28, 8 pm. Premiere Dance Theatre, Queens Quay Terminal, Harbourfront. 869-8444. \$6-\$12.

□ **Dancemakers.** This amazingly strong ensemble will present work by Paul Taylor, Carol Anderson and Karen Rimmer. Jan 31-Feb 4. Premiere Dance Theatre, 869-8444. \$8-\$12.

□ **Fortier Danse Creation.** The avant-garde Montreal choreographer André Fortier brings his taboo themes and bizarre scenery to the Winchester Street Theatre. The programme includes the new *Ça ne saigne jamais*, *Gravitation* and *Les Assis*, as well as 1980's *Violence*. Feb 22-29, 8:30 pm; Feb 26, 2:30 pm. 80 Winchester St. 967-1365. \$7-\$9.

□ **Pavlychenko Studio.** In *The Studio*, at 6 pm on Jan 29, celebrates the 10th anniversary of the company with works by Susan Cash and Phyllis White (625 Yonge St. 922-1771; \$6). The Studio then visits Harbourfront Feb 15-18 with a programme of acclaimed independent artists (Premiere Dance Theatre, 869-8444).

Ron Ben-Israel is a dancer currently training in Canada under a scholarship from the Israeli government.

### Theatre Jon Kaplan

□ **Cloud Nine.** See preview this page.

□ **Rhubarb!** Annual presentation of new and experimental works sponsored by Nightwood Theatre and Buddies in Bad Times. Some of the material is sure to be interesting, just as some of it should go no further than this workshop series. Jan 26-29, Feb 2-5. The Theatre Centre, 666 King St W. 862-0659.

□ **Kate Clinton.** The return of this self-styled fumerist (feminist/humourist). Jan 13, 7 pm and 9:30 pm. Trinity United Church, 427

Bloor St W. Tickets at SCM Books, DEC, and Toronto Women's Bookstore. Free childcare, wheelchair accessible, signed for the deaf. Clinton will also hold a workshop on women and humour; same place, Jan 14 at 1:30 pm. For more info, call 925-6865.

□ **Canadian Opera Company.** The winter season features that most fiery of señoritas, *Carmen* (opens Jan 20) and that most mysterious of Pontevedrian heiresses, *The Merry Widow* (opens Jan 13). The former production should have a lot of spirit, the latter (a revival) most certainly has a lot of shtick. In rep. The O'Keefe Centre.

□ **Hinge and Bracket.** Dr Evadne Hinge and Dame Hilda Bracket, two British entertainers of *inestimable* talent and sophistication, present a show called *The Tranters Are Coming*. The two female-impersonators are known for their musical parodies of works ranging from Gilbert and Sullivan to classical art songs and pop music. Jan 6 (8 pm), Jan 7 (2 pm). Roy Thomson Hall. 593-4828.

□ **Single.** Return engagement of the one-woman show starring the talented Rosemary Dunsmore. She's great, but the play does little more than drive the knife home about woman as victim and commodity. Do we need to see more of this? Jan 6-20. Bayview Playhouse, 1605 Bayview Ave. 481-6191.

□ **Camino Real.** Tennessee Williams's rarely performed drama about faded but intense Southern society. Jan 4-8, 8 pm. Brigantine Room, Harbourfront, 235 Queen's Quay W. Free, but usually full, so reserve at 869-8412.

□ **Delicatessen.** The first of (we hope) a series of associations between the Shaw Festival and the Toronto theatre community. The work, a French play (by Tilly) adapted and directed by Derek Goldby, is a microscopic study of a bourgeois family pushed to the breaking point, and contains some gay passages. Jan 6-Feb 12. Toronto Free Theatre, 26 Berkeley St. 368-2856.

□ **The Importance of Being Earnest.** Another staging of Wilde's witty play. Feb 22-25 and Feb 29-March 3. 8 pm. Hart House, U of T. 978-8668.

□ **The Grand Theatre Company.** Among the plays at Robin Phillips's new company in

London is Eve Merriam's *The Club*, set in a men's club in 1903 and peopled by women playing the men's roles — a powerful piece of theatre. Also in rep is Joseph Kesselring's classic *Arsenic and Old Lace*, with the sisters played by William Hutt and John Neville. Brent Carver stars in *Hamlet*, beginning Feb 21, 471 Richmond St, London, Ont. 1-800-265-1241 (toll-free).

□ **Noel & Gertie.** Musical revue about Noel Coward and Gertrude Lawrence. Mon-Thurs, 9 pm; Fri-Sat, 8 and 10:30 pm. Theatre in the Dell, 300 Simcoe St. 598-4802.

### Cinema Stephen Stuckey

□ **Streamers.** See review p 35.

□ **The Hunger.** Tony Scott's much underrated tale of love and lust stars Catherine Deneuve as a glamorous vampiress who gets it on with Susan Sarandon. David Bowie appears briefly and horribly. Jan 3, 9:30 pm and Jan 11, 7 pm; Brighton Cinema, 127 Roncesvalles Ave, 537-9767. Jan 17, 9:30 pm; Kingsway Theatre, 3030 Bloor St W (at Royal York subway), 236-1411.

□ **Freud.** John Huston's somewhat biographical 1962 film stars Montgomery Clift as the tormented psychoanalyst and Susanah York as his rather troubled (and quite

fictitious) patient. Jan 18, 9:30 pm. Bloor Cinema, 506 Bloor St W, 532-6677.

□ **Silkwood.** Meryl Streep stars in this Mike Nichols film about the plutonium factory worker who died under rather suspicious circumstances. Cher is impressive as a lesbian friend. Check daily press for details.

□ **Berlin Alexanderplatz.** Fassbinder's 15-hour epic about Germany on the brink of Apocalypse, being shown in three five-hour installments at Bloor Cinema (Jan 28, 29, 30), Kingsway Theatre (Jan 31, Feb 1, 2) and Fox Theatre (Feb 5, 6, 7). Series tickets \$22.

□ **Victor/Victoria.** Blake Edwards' 1982 musical stars Julie Andrews as a starving singer pretending to be a male impersonator and Robert Preston as her gay friend. Lesley Ann Warren steals the show as a sexy chorine. Jan 2, 9:15 pm; Fox/Beaches Cinema, 2236 Queen St E, 691-7330. Jan 9, 7 pm; Bloor Cinema, 506 Bloor St W, 532-6677. Jan 12, 9 pm; Kingsway Theatre, 3030 Bloor St W (at Royal York subway), 236-1411. Jan 16, 9 pm; Brighton Cinema, 127 Roncesvalles Ave, 537-9767.

□ **Yentl.** Barbara Streisand. What more to say? Nice girl dons rabbinical drag to study religion then marries Amy Irving to tunes written by Michel Legrand. Hollywood Theatre, Yonge at St Clair, 924-5511.

### JUGULAR JUGGLING

Darkest colonial Africa, 1870. Clive and his family try their best to uphold Victorian traditions — the sanctity of the family, what's properly masculine and feminine, keeping the servants in their place. But Clive is lustily pursued by neighbour Mrs Saunders; wife Betty is amorously involved with explorer Harry Bagley; son Edward prefers playing with dolls; governess Ellen declares her

*On Cloud Nine: Fiona Reid, R H Thomson, and Fiona Reid in Churchill's riotous comedy*

undying love for Betty; and Harry Bagley's sexual interests include not only Betty but Edward and Joshua, the black servant.

It's *Cloud Nine*, Caryl Churchill's wonderfully funny and thought-provoking play about male/female relations and sex roles. First produced in 1979 by a London collective called the Joint Stock Theatre Group, the work later had a two-year run off-Broadway in a production directed by Tommy Tune.

If the first act sounds intriguing in synopsis, it becomes even more so in performance. Edward is played by a woman, his sister Victoria by a doll, their mother Betty by a man. But the show isn't simply an exercise in drag — the cross-dressing is a device to show the characters' psychologically and sexually ambivalent identities.

The second act becomes a bit more... sedate. It is set in present-day London, though the characters have aged only twenty-five years. Edward has a male lover, Victoria a female lover, and Betty realizes that she prefers masturbation to sex with husband Clive. The play's conclusion, a reconciliation of family members of several generations, is both touching and optimistic.

The Toronto production looks to be a powerful one, with direction by Bill Glassco and a cast that includes Fiona Reid, R H Thomson, Nora McLennan, Jim Mezon, Benedict Campbell, Geraint Wyn Davies and Brenda Robbins. Several are members of the Shaw Festival's company, as is designer Cameron Porteous. The role reversals, incidentally, extend to the casting as well — Reid plays Edward in the first act and his mother Betty in the second, Mezon has the same roles in the opposite acts.

*Cloud Nine* will run at the Bayview Playhouse, 1605 Bayview Ave, with previews Feb 7-13 and opening night on Feb 14. Tickets at BASS (698-2277) or the box office (481-6191).

Jon Kaplan □



photo: Anne Grieve



# JANUARY & FEBRUARY 1984



MANON LEVAC, LOUISE BÉDARD AND GILLES BRISSON IN PAUL-ANDRÉ FORTIER'S CREATION

## Art Ian Thom

□ **Ian Carr-Harris.** The assemblages of this artist are always witty and often extremely beautiful. Jan 14-Feb 2. Carman Lamanna Gallery, 840 Yonge St. 922-0410.

□ **Art Gallery of Ontario.** Through Jan 15: *The Clichés-Verre of the Barbizon*. Created by exposing photo-sensitized paper to light, these delicate images evoke a timeless past. Jan 13-March 11: *The Mystic North*. Symbolist landscape in Europe and America — a rare opportunity to see Edvard Munch, Fernand Hodler, Georgia O'Keeffe and, closer to home, Lauren Harris and Emily. A must-see show. admission \$3.50 adults, \$1.50 students, Thurs nights free. 347 Dundas St W. 977-0414.

□ **Dolls & Effigies.** Last chance to see this show, which includes good work by JAC. Punchinello Gallery, 204A Baldwin St. 593-5054. Through Dec 24.

*Ian Thom is a Toronto art curator, with extremely eclectic tastes.*

## TV/Radio Stephen Stuckey

□ **Public Health.** Three broadcasts by Max Allen on current health crises, including swine flu, Legionnaires' Disease and AIDS. Ideas, CBC-Radio. Feb 6, 13, 20 at 9:05 pm.

□ **Phoenix Forum.** A monthly program on abuse in the psychiatric system. Jan 18: *Sexism in Psychiatry*. Feb 15: *Gay People in the Psychiatric System*. 9 pm. Maclean-Hunter TV, Cable Channel 10 (available from Bathurst St to High Park, south of Bloor).

□ **The Other Side of the Moon.** A radio play about the life of a gay man of 70, by Michael Riordon. CBC-FM. Feb 4, 7:05 pm.

*Ya want taste? Dr Evadne Hinge and Dame Hilda Bracket bring their curious musical interpretations to Roy Thomson, Jan 6 and 7*

## EATING OUT

### ● Members of Lambda Business Council

□ **Bemelman's.** Fashionably cruisy pop singles bar, with pricey restaurant. 83 Bloor St W. 960-0306.

□ **Café New Orleans.** Best people-peeking perch in town (it'll take your mind off the food). Patio always packed. 618 Yonge St. 922-2439.

● **Les Cavaliers.** Continental menu, daily specials. 418 Church St. 977-4702.

□ **Church Street Calé.** Popular brunch locale in the heart of ghetto. Daily to 12, Sun: 10 am-5 pm. 485 Church St. 925-1155.

□ **Cornelius.** Very reasonable, very filling meals. 579 Yonge St. 967-4666.

● **Crispins/Buddy's.** Innovative cuisine, great wines. Buddy Brunch at \$6.95. 66 Gerrard St E. 977-1919.

● **Crow Bar.** Full menu, easy atmosphere, with popular pix shown at 8 pm, Mon-Fri. 10 Breadalbane (behind Parkside Tavern). 923-6136.

● **18 East Hotel & Tavern.** Inexpensive home-cooked meals. Sunday brunch \$3.95. 18 Eastern Ave. 368-4040.

□ **Fare Exchange.** Small neighbourhood café. 4

Irwin Ave. 923-5924

□ **Fenton's.** The one place to go if you've only one place to go (and can afford it). Less expensive room downstairs. 2 Gloucester St. 961-8485.

● **Jennie's.** Pleasant bar/restaurant. Live music Fri-Sun nites; Sunday brunch. 360 Queen St E (at Parliament). 861-1461.

● **Lipstick.** Daytime meals, late night snacks, and loud music. 4:30 pm-3 am (4 am weekends). 580 Parliament St. 922-6655.

□ **The Outpost (at Hotel California).** Full, inexpensive menu. 319 Jarvis St. 925-6215.

● **Pimblett's.** Gaudy, friendly British pub. Import draught, desserts. 249 Gerrard St E. 929-9525.

□ **Queen Mother Calé.** New wave, artsy crowd, with imaginative eats. 206 Queen St W. 598-4719.

● **Raclette.** French cuisine and great by-the-glass wine list. 361 Queen St W. 593-0934.

□ **Rivoli.** Exotic snacks with colourful crowd. 334 Queen St W. 596-1908.

● **Le Sélect Bistro.** Bistro lunches and late night dining. 328 Queen St W. 596-6405.

● **Together.** Continental menu, specials. Sunday allyoucaneat/ \$6. 457 Church St. 923-3469.

## NIGHTLIFE

### Bars

● **The Albany Tavern.** 158 King St E. 861-1155. Dancing, patio. After hours till 4 am on Fri and Sat.

● **The Barn.** 83 Granby St. 977-4702. Casual stand-up bar and disco.

● **Boots (at the Selby).** 592 Sherbourne St. 921-3142. Dance floor, lounge, casual dining room.

● **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar.

● **Bud's (at Hotel Selby).** 592 Sherbourne St. 921-1035. Video, dance floor.

● **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.

● **Les Cavaliers.** 418 Church St. 977-4702. Piano, singing bar, very chatty.





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Set and costume design by  
**Terry Gunvordahl**  
Lighting design by  
**Don Finlayson**  
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**Daniel Allman, Joyce Campion,  
Marion Gilsenan, Al Kozlik  
and Dan Lett**

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Le Monde

**"UNDERCURRENTS OF MADNESS"**  
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TOM COURTENAY & ALBERT FINNEY IN THE DRESSER

- **Chaps.** 9 Isabella St (at Yonge). 921-3012. Large upstairs disco with risqué video, downstairs bar.
- **Cornelius.** 579 Yonge St. 967-4666. Dance floor, dining area. Open 4 pm; \$1 a beer till 8 pm week-nights, great Friday after work.
- **Crow Bar.** 10 Breadalbane St (laneway behind Parkside Tavern). 923-6136. Fully licensed; video. Mon-Sat, 4 pm-3 am; Sun 4 pm-1 am.
- **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Open Fri and Sat to 4 am. Cover charge on weekends. Dining lounge.
- **The Outpost (at Hotel California).** 319 Jarvis St (side entrance). 925-6215. Leather and denim. Large patio, dining room, pool room.
- **Oz.** 1 Isabella St. 961-0790. Large bar and disco, lotsa lesbians. Also after hours (\$3).
- **Parkside Tavern.** 530 Yonge St. 922-3844. Men's beverage room, side entrance.
- **The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.
- **St Charles Tavern.** 488 Yonge St. 925-5517. Large beverage rooms.
- **Together.** 457 Church St. 923-3469. Lesbian bar, dining room.
- **The Tool Box.** Leather club bar with patio, meals. Club night Thurs. "Hot Stuff" leather shop downstairs, great deals. 18 Eastern Ave. 869-9294.

## Baths

- **The Barracks.** 56 Widmer St. 593-0499. Leather/denim. 6 pm-4 am; 24 hours on weekends.
- **The Club.** 231 Mutual St. 977-4629. 24 hours.
- **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. 24 hours.

## Discos

- **Chaps.** See Bars above.
- **Charly's.** 488 Yonge St, upstairs. 925-5517. Bar/disco. Now mixed. Fri, 10-3; Sat: 10-7.
- **Club Manatee.** 11A St Joseph St. 922-1898. Male only. Not licensed. Fri & Sat: 10 pm-6 am, Sun: 10:30 pm-3:30 am. Live shows Sat at 2 am, Sun at midnight.
- **Club Mystique.** 16 Phipps Ave (behind Sutton Place Hotel). 924-0244. "Largest dance floor in the city." Fri & Sat, midnight-dawn; Sun, 11 pm-5 am.
- **Pan AM Dances.** Tues nights at the Rivoli, 334 Queen St W from 8 pm. New wave.

- **Stages.** 530 Yonge St. 928-0492. Fri-Sat 12 to 5 am, Sun 10:30 pm-4 am. \$6.
- **Twilight Zone.** 185 Richmond St W. 977-3347. New wave. Weekends. \$8.
- **Voodoo Club.** 9 St Joseph St (above Katrina's). 960-9335. New wave. Weekends. \$5.

## Accommodation

- **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, TV lounge, pool table and game room, laundry and kitchen facilities, parking, sundeck. One or two people: \$25.
- **18 East Hotel.** 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities, sundeck, free parking. 1 or 2 people: \$24, weekend rates.
- **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel; bar, dining room. 72 rooms. No housekeeping. 1-2 people with private bath: \$35; without: \$27.



## ON THE TOWN

The Gay Association of Maritimers in Toronto has been set up to assist newcomers from the Atlantic provinces in adjusting to Toronto. If you can help or be helped, write c/o 730 Bathurst St, M5S 2R4.... Queen Street West moves north: Stages is giving DJs from the new-wave Pan-Am Dances control of the platters every Friday night.... After hours in the lower east side: The Albany is now open till 4 am on Fridays and Saturdays.... Culture puffs planning to visit Toronto could do no better than visit from June 1 to 30, when the Toronto International Festival will be importing superb world-wide companies in a concentration never before experienced here. For a programme write Box 5699, Terminal A, Toronto, ON M5W 1N8.... Boots is presenting Amateur Dance

**Making (Air) Waves:** At 8:45 am on November 29, amidst an explosion of laser lights and stereophonic sound, the CN Tower acquired a new tenant, radio station CFNY (102.1 FM). The station's move to the tower was celebrated at the Push Button Breakfast, hosted by station head David Marsden (pictured here with DJ Live Earl Jive). The "station with its feet in the city and its head in the clouds" has helped to promote much local talent (Parachute Club first hit the airwaves on this station, as did several Rough Trade albums) and created the now-annual U-Know Awards. Never one to settle for top-forty-style fare, Marsden (and his renegade crew, who do their own programming) is providing an alternative for listeners — and a challenge to the city's other FM stations; they'll have to work hard to measure up to the brash and leisty CFNY.

Edna Barker

Night every Friday, with a \$100 prize for the best (beef)-cakewalk.... **WHY?** (We Help You) is a new group, made up of a wide variety of para-professionals in various fields, which offers non-profit, informal support for transsexuals and other people with gender concerns. Info: 967-3405. John Allec

## BACKSTAGE BREAKDOWNS

**The Dresser.** Directed by Peter Yates. York II (Eglinton, east of Yonge). 486-5600.

Flouncing, simpering screen portrayals of gay men aren't usually endearing or flattering. In Peter Yates's new film, however, Tom Courtenay's extravagantly limp-wristed portrait of a man who for twenty years has worked backstage for a great Shakespearean actor he adores is touching and amusing.

The Ronald Harwood play upon which the film is based has been produced world-wide, and translated into two dozen languages. Its story of two mutually dependent men, one a roaring, weeping, senile old wreck (played by Albert Finney) and the other a sulky alcoholic, sounds like it could be an excuse for more depressing and maudlin handwringing on the screen than has been seen since Richard Burton chased Rex Harrison round the barbershop in *Staircase*, but this is not so. The relationship between Courtenay and Finney (two of the best actors to be found anywhere) is moving because it is so flawed and stormy. This is not to say the film is sombre or crassly sentimental — Courtenay's sarcastic bitching and Finney's insulting abuse of his fellow actors is quite hilarious. The scene in which Courtenay coaxes a reptilian Edward Fox to crank up the noisy wind machine for Finney's King-Lear-on-the-blasted-heath speech is magnificently ludicrous.

The affection between these two men seems very real, so obviously are they devoted to one another. Yes, it's a little heartbreaking that Tom Courtenay has spent his entire adult life adoring a petulant old man who is often unbearably cruel to him, but as Eileen Atkins eloquently states when she is asked if she is happy and if it's been worth it: "No, I'm not happy. Yes, it's been worth it."

*The Dresser* is one of the best films I've seen this year, and it contains some of the best acting to be seen in any year.

Stephen Stuckey

## COMMUNITY

- **Toronto Gay Community Council.** 105 Carlton St, 4th floor, M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies.

## Social/political action

- **AIDS Committee of Toronto.** See Health.
- **Beaches Area Gays.** Meets Thurs nights, after 9 pm, at Continental Flair Lounge (in the Beach Mall), 1971 Queen St E (at Waverley).
- **Bridges.** Drawer D062, c/o TBP, Box 7289, Stn A, M5W 1X9. Michael Riordon (922-0735). Group connecting lesbian, gay and third world liberation struggles.
- **Chutzpah.** 730 Bathurst St, M5S 2R4. 782-3942 OR 489-4662. Group for Jewish gay men and lesbians and friends.
- **Coalition for Gay Rights in Ontario (CGRO).** Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4.
- **Committee to Defend John Damien.** 1508-914 Yonge St, M4W 3C8. 925-6729.
- **Footscap (Oral History Project).** Conducting interviews with gay people. John Grube, 961-8947.
- **Foundation for the Advancement of Canadian Transsexuals (FACT).** — Toronto: 519 Church St Community Centre. M4Y 2C9.
- **Gay Alliance at York.** c/o CYSF, 105 Central Sq, York University. 4700 Keele St, Downsview. ON M3J 1P3. 667-2515.
- **Gay Asians Toronto.** Box 752, Stn F, M4Y 2N6. Info: Alan at Glad Day Bookshop. 961-4161.
- **Gay Association of Maritimers in Toronto.** 730 Bathurst St, M5S 2R4. Support group for Maritimers moving to Toronto.
- **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund raising for gay and lesbian community projects.
- **Gay Community Dance Committee (GCDC).** 730 Bathurst St, M5S 2R4. Organizes community fund raising dances.

continued on page 48



# Out in the City

## CALENDAR OF EVENTS IN TORONTO FROM WEDNESDAY DECEMBER 21 1983 TO SUNDAY FEBRUARY 26 1984

### WED/DEC 21

- **Chutzpah at Chaps.** The gay Jewish group invades Chaps, 9 Isabella St at Yonge. 10 pm. Info: 782-3942.
- **Lutherans Concerned.** Meeting at a member's home at 8 pm. Info: David or James, 463-7354.

### SAT/DEC 24

- **Christmas Eve Candelight Service.** 11 pm at the Metropolitan Community Church, 730 Bathurst St. 536-2848. Service will be signed for the deaf.
- **Tool Box Carolling Party.** Drop in for an egg nog at the leather club, 18 Eastern Ave, 9 pm-1 am. 869-9294.

### SUN/DEC 25

- **Christmas Service.** 11 am and 7:30 pm at the Metropolitan Community Church, 730 Bathurst St. 536-2848. Services will be signed for the deaf.
- **"A Man's Christmas Party."** At the Barn, 83 Granby St, 5 pm-?. Lots of door prizes. 977-4702.

### TUES/DEC 27

- **Integrity (Gay Anglicans) Service.** Eucharist and coffee. See *Tuesdays*.
- **Outfitters Boxing Day Sale.** 20-40% off at the popular men's clothy. 12 Irwin Ave (just west of Yonge). 923-8338.

### THURS/DEC 29

- **GEM Coffee Night.** Gay Equality Mississauga invites newcomers to an evening at Unitarian Congregation Hall, 84 South Service Rd in Port Credit. 453-4426.

### SAT/DEC 31

- **New Year's Eve at Katrina's.** Live performances by Shezora, the Oriental Express, plus other surprise entertainment. 5 St Joseph St, 961-4740.
- **New Year's Eve at Club Mystique.** The dance club presents razzle-dazzle entertainment with Trans X and Tapps ("My Forbidden Lover"). 16 Phipps Ave, 927-7707.
- **New Year's Eve at Jennie's.** Third annual celebration at the fine lower east side restaurant. Two sittings, 6-8:30 pm and 9-11 pm with party thereafter. \$60 couple (not including gratuity). 360 Queen St E. 861-1461.
- **New Year's Eve Bash at Boots.** As a sequel to their huge success with the Sleaze Ball and last month's Birthday Bash, Boots presents a big party to kick the new year in. 592 Sherbourne St (at Bloor). 921-3142.
- **Dance Amid the Stars.** New Year's Eve Extravaganza, Buffet and Cabaret Show. At the Metropolitan Community Church, 730 Bathurst St. Cocktails at 7 pm, dinner at 8, performance at 9 followed by dancing. Licensed. Admission \$10 (advance sales only), \$5 at door after 11 pm. 536-2848.
- **New Year's Bash at The Outpost.** Buffet, champagne, and lotsa leather, all for \$10.

From appx 9 pm. 319 Jarvis St, 925-6215.

- **GEM Gala New Year's Ball.** "Sumptuous buffet" and grand prize draw. Doors open 8:30 pm, dancing till 2 am. Advance tickets \$10, \$12.50 at door (if available). Unitarian Congregation Hall, 84 South Service Rd, Port Credit. Info: 453-4426.
- **And Elsewhere....** Chaps, The Albany, Buddy's, Crow Bar, Stages and most of the other places in town plan to have something special up their sleeves for New Year's Eve, though exactly what isn't confirmed as we go to press. Give them a call for details.

### SUN/JAN 1

- **Metropolitan Community Church.** 11 am and 7:30 pm services. See *Sundays*.

### MON/JAN 2

- **Victor/Victoria.** See *Cinema*.

### TUES/JAN 3

- **Taking A Stand.** A two-month Continuing Adult Education course on dealing with racism and other forms of prejudice and discrimination. Co-ordinators are Tony Souza and TBP's Tim McCaskell. Tues evenings - from 7 to 9:30 pm, through March 6. Brockton High School, 90 Croatia St (Bloor & Dufferin). Cost: \$25. Reserve at 598-4931, ext 623.
- **Gay Equality Mississauga.** Members meeting. At the Four Corners Library, Brampton. Info: 453-4426.
- **The Hunger.** See *Cinema*.

### WED/JAN 4

- **Lesbian Phone Line Meeting.** Prospective volunteers welcome. 348 College St, 3rd floor, 7:30 pm. 960-3249 (Tues evenings).
- **GLAD (Gay/Lesbian Action for Disarmament).** Meeting at 7:30 pm, 95 Burnside Dr. Info: Ronald at 532-5321.
- **Lutherans Concerned.** Meeting at a member's home at 8 pm. Info: David or James, 463-7354.
- **Camino Real.** Tennessee Williams's rarely performed play. See *Theatre*.

### THURS/JAN 5

- **Gay Fathers of Toronto.** General discussion meeting, 8 pm Info: 967-0430, 967-4203 or Brian at 884-2638.

### FRI/JAN 6

- **GLAUT Coffeehouse.** All welcome. See *Fridays*, Gays and Lesbians at U of T.
- **Hinge and Bracket.** See *Theatre*.
- **Delicatessen.** See *Theatre*.
- **Single.** See *Theatre*.

### SAT/JAN 7

- **Lesbian Mothers Potluck Brunch.** Food and friendship. 1-4 pm. Info: 465-6822.
- **Out & Out Cross-Country Skiing in Seneca.** An easy introductory outing, under the guidance of experienced skiers. Bring lunch. Transportation shared. 927-0970.

### SUN/JAN 8

- **Out & Out Downhill Skiing.** A beginners day, with instruction and assistance for experienced O&Oers, on the not-so-demanding slopes of Devil's Elbow. Rental available; lift \$18. Transport shared. 927-0970.

### TUES/JAN 10

- **Integrity (Gay Anglicans) Service.** To be followed by Annual Meeting. See *Tuesdays*.
- **Downhill Skiing Beginners Clinic.** An informal evening at an Out & Out member's home, with films and discussion of future outings, including trips to Quebec. 927-0970.
- **Out & Out Owl Rehabilitation Centre Tour.** A visit to Kay and Larry McKeever's owl hospital in Vineland. Their large collection includes many rare and endangered species. Afternoon tour, in a lovely lakeside setting. Limit 12. Contribution: \$5. Transportation shared. 927-0970.

### THURS/JAN 12

- **GEM Coffee Night.** Gay Equality Mississauga invites newcomers to an evening at the Four Corners Library, Brampton. Info: 453-4426.
- **Out & Out Capricorn Potluck Supper.** If you're a Capricorn, or if you think you might fancy one, this is your evening. BYOB. Small fee for non-members. 927-0970.

### FRI/JAN 13

- **GEM Brampton Dance.** Gay Equality Mississauga invites one and all to a dance at Junior Farmers Hall, Elliot St in South Brampton. Info: 453-4426.
- **Foundation for the Advancement of Canadian Transsexuals.** Meeting at 7:30 pm, 519 Church St Community Centre. Info: 1-529-7884.
- **Kate Clinton.** See *Theatre*.
- **The Mystic North.** See *Art*.

### SAT/JAN 14

- **Out & Out Tobogganing Party.** Frolics on the slopes, and bruise-nursing afterwards around a fireside with food and grog. Small fee for non-members. 927-0970.
- **Workshop on Women and Humour.** With feminist Kate Clinton. See *Theatre*.
- **Ian Carr-Harris.** See *Art*.

### SUN/JAN 15

- **Out & Out Medonte Skiing.** The big downhill and cross-country outing for January. Excellent facilities. Rental available; lift \$18. Rating: moderate. 927-0970.

### MON/JAN 16

- **"The Significance of AIDS to the Gay Community."** The latest statistics, medical research, government action (or inaction), with speakers from the AIDS Committee of Toronto. A Right to Privacy Committee general meeting. 519 Church St Community Centre, Room 21. 8 pm.
- **Gay Awareness Week.** Gays and Lesbians at U of T present their annual collection of lectures, films, displays, workshops and get-togethers, culminating with Saturday's Homo Hop. Details not yet released; for info as the week nears, call 923-GAYS.

### TUES/JAN 17

- **Cross-Country Skiing Beginners Clinic.** An Out & Out get-together. 8 pm. 927-0970.

### WED/JAN 18

- **Chutzpah General Meeting.** 7:30 pm at the 519 Church St Community Centre. New members welcome. Info: 782-3942.
- **Lutherans Concerned.** Meeting at 8 pm. Info: David or James, 463-7354.
- **Out & Out Gardening Series.** Mad for gardening? A group will be meeting on a regular basis to share experiences and info. Small fee for non-members. 927-0970.

*Kevin Pugh: The National Ballet's rising star, featured in The Nutcracker (above, next page)*



- **Sexism in Psychiatry.** See *TV/Radio*.
- **Freud.** See *Cinema*.

### THURS/JAN 19

- **"Pornography: Reality or Fantasy?"** Susan G Cole, pornography researcher and contributor to *Broadside* and *Now*, addresses the Lesbian and Gay Academic Society, at the Rhodes Room, Trinity College, Hoskin Ave. All welcome. 8 pm.
- **Gay Fathers of Toronto.** Film night, with *In the Best Interests of the Children*. 519 Church St Community Centre, 8 pm. Info: 967-0430, 967-4203 or Brian at 884-2638.

### FRI/JAN 20

- **Out & Out Buckhorn Weekend.** Ski, walk, read, laze by a crackling fire, all in a lovely wooded setting. Bring sleeping bags, warm gear and "a readiness for romance (who knows?)" But book early. 927-0970.

### SAT/JAN 21

- **Homo Hop!** Another popular dance hosted by Gays and Lesbians at U of T, a fitting climax to Gay Awareness Week. Hobnobbing and hilarity, from 8 pm to 1 am at The Buttery (Larkin Bldg), Devonshire Place, just south of Varsity Stadium.

### SUN/JAN 22

- **Out & Out Cross-Country Skiing.** Leisurely day trip through the trails of Terra Cotta. Bring lunch; transport shared. Relax afterwards at the Terra Cotta Inn: Rentals available. Rating: moderate. 927-0970.

### TUES/JAN 24

- **Out & Out Wildlife Lecture.** The executive director of the World Wildlife Fund of Canada will speak on endangered species. Small fee for non-members. 927-0970.
- **Daniel Leveille.** See *Dance*.

### WED/JAN 25

- **Gay Community Council Meeting.** Forum for sharing info and debating issues. 519 Church St Community Centre, 7:30 pm. Info: 923-GAYS or CGRO (533-6824).

### THURS/JAN 26

- **Rhubarb!** See *Stage*.

### SAT/JAN 28

- **"Understanding Transsexualism."** The new support group for transsexuals, WHY? (We Help You) will be presenting a discussion and the film "I Want What I Want," from 1 to 4 pm at the 519 Church St Community Centre. For info, call 967-3405.
- **Grand Used Book Sale.** Benefit for the Toronto Women's Bookstore, 10 am to 3 pm at the Trinity United Church, 427 Bloor St W. To donate books, call Betsy Nuse at 483-2431 (days) or 483-7471 (evenings).
- **Coalition for Gay Rights in Ontario.** Two-day steering committee meeting taking place in London, Ontario. Workshop on Sunday: "The Social and Political Balance in Lesbian and Gay Groups (Including Who Is Doing the Work And Why)." At the Homophile Association of London, Ontario building, 649 Colbourne St. Info: CGRO (533-6824) or HALO (519-433-3762).

- **Out & Out Downhill Skiing.** Two days in Beaver Valley. Accommodation at a member's chalet (limit 6), with overflow in neighbouring motel. Share meals and transport. Rating: moderate. 927-0970.
- **Berlin Alexanderplatz.** Fassbinder's *magnum opus*. See *Cinema*.

### SUN/JAN 29

- **Chutzpah Monthly Brunch.** The gay Jewish group invites one and all to Abundance, at 81 Church St, at 1 pm. Info: 782-3942.
- **Out & Out Cross-country Skiing.** A day trip along well-packed Bruce Mill trails. Bring lunch; transport shared. Rental available. Rating: moderate. 927-0970.
- **Pavlychenko 10th Anniversary.** See *Dance*.



# PARTY TIME!



photo: Andrew Ozkanian

## MON/JAN 30

□ **Out & Out Slide Night.** Bring your favourite slides and share in a potluck setting. Cost \$5. 927-0970.

## TUES/JAN 31

□ **Womyn Out Doors (WOODS).** Bimonthly general meeting, to meet one another and plan future outings, workshops and trips. 519 Church St Community Centre, 7:30 pm. Info: Box 462, Stn P, M5S 2S9.  
□ **Dancemakers.** See *Dance*.

## WED/FEB 1

□ **Lesbian Phone Line Meeting.** Prospective volunteers welcome. 348 College St, 3rd floor, 7:30 pm. 960-3249 (Tues evenings).  
□ **Out & Out Pub Night.** Club members will staff the bar and provide the fun at the Outpost, 319 Jarvis St. Everyone welcome!  
□ **Out & Out Skis in Quebec.** Last day to book for a week of spring skiing, from March 17 to 23, at Mount St Anne, one of Canada's top resorts. Gay clubs in Boston and New York will also be participating. Cost (appx \$300) includes accommodation in 8 person chalets with fire places and five-day lift ticket. Share transport and food. Rating: easy to difficult. 927-0970.  
□ **Lutherans Concerned.** Meeting at a member's home at 8 pm. Info: David or James, 463-7354.

## THURS/FEB 2

□ **Mary Meigs: "Reflections of a Senior Lesbian."** The author of *Lily Briscoe: A Self-Portrait* and the just-released *The Medusa Head* speaks at the Student Lounge of the U of T's Library Science Building, 140 St George St, 7th floor. 8 pm. Free. Sponsored by the Lesbian and Gay Academic Society.  
□ **Out & Out Skiing Weekend.** Through Sunday on the world-famous Mount Tremblant. Cost: appx \$150, including accommodation/breakfast/dinner/tows/group lunches. Transport shared. Rating: moderate to difficult. 927-0970.

## FRI/FEB 3

□ **Eastern Conference for Canadian Integrity Chapters.** A Canada-wide weekend get-together for gay Anglican groups. After registration and welcoming on Friday night, the conference gets underway with a Solemn Eucharist Brunch (with a bishop present) at 9:30 am on Saturday, followed by workshops, addresses and discussions of Integrity's direction and growth. After the evening banquet, many participants will later be attending the GCDC dance. Following Sunday morning service, there will be a working brunch at 1 pm and an afternoon of

wrap-up discussions. Billeting can be arranged; registration will include meals. For details, write Integrity, Box 873, Stn F, M4Y 2N9, or call 593-6217.

□ **Gay Fathers Potluck Supper.** 7:30 pm. 967-0430, 967-4203 or Brian at 884-2638.  
□ **Out & Out Downhill Skiing.** Through Sunday at the Americana Great Gorge, linking with the Philadelphia club. 50 slopes, jacuzzi, and fab food. Cost \$153 (US) double accommodation. Book by Jan 13. 927-0970.

## SAT/FEB 4

□ **Soap II: A Lesbian and Gay Dance.** On the third anniversary of the 1981 bath raids, the Gay Community Dance Committee presents another of their big bashes, from 9 pm to 5 am at the Concert Hall, 888 Yonge Street. Proceeds go to a wide variety of lesbian and gay groups. Licensed. Two dance floors, one disco, one rock/new wave/women's music. Tickets \$7 advance at Glad Day Bookshop or East Side Story (441 Parliament St), \$8 at door, or \$5 after 1:30 am.  
□ **The Other Side of the Moon.** Radio play by Michael Riordon. See *TV/Radio*.

## SUN/FEB 5

□ **Lesbian Mothers Potluck Brunch.** Food and friendship. 1-4 pm. Info: 465-6822.

## MON/FEB 6

□ **Public Health.** See *TV/Radio*.

## TUES/FEB 7

□ **Cloud Nine.** Previews begin. See box p 42.

## THURS/FEB 9

□ **Out & Out Aquarius Potluck Supper.** Small fee for non-members. BYOB. 927-0970.

## FRI/FEB 10

□ **Foundation for the Advancement of Canadian Transsexuals.** Meeting at 7:30 pm, 519 Church St Community Centre. Info: 1-529-7884.

□ **Out & Out Cross-Country Skiing.** Through Sunday in the Allegheny wilderness, with Buffalo's outdoors club. Accommodation in cabins; shared food and transport. Cost: appx \$38. Deposit by Jan 15. Rating: moderate. 927-0970.

## SAT/FEB 11

□ **Almost St Valentine's Day Party.** Hosted by Chutzpah, the gay Jewish group. 8 pm at Joel's place. Info: 782-3942.  
□ **Out & Out Downhill Skiing.** Slopes for all levels of experience on the Blue Mountain Peaks overlooking Georgian Bay. Lift \$20; rental available. 927-0970.

## SUN/FEB 12

□ **Out & Out Cross-Country Skiing.** Well-packed trails in the hilly woodlands around Mansfield. Cost TBA; bring lunch. Rating: moderate. 927-0970.

## MON/FEB 13

□ **Out & Out Slide Show on China.** "A penetrating personal essay which will hold you spellbound." Cost \$8, including refreshments. 7:30 pm. 927-0970.  
□ **Public Health.** See *TV/Radio*.

## TUES/FEB 14

□ **Cloud Nine.** Opening night. See box p 42.

## WED/FEB 15

□ **Lutherans Concerned.** Meeting at 8 pm. Info: David or James, 463-7354.  
□ **Gay People in the Psychiatric System.** See *TV/Radio*.

## THURS/FEB 16

□ **Gay Fathers of Toronto.** General discussion meeting, 8 pm. Info: 967-0430, 967-4203 or Brian at 884-2638.

## SAT/FEB 18

□ **Out & Out Skiing Weekend.** Two days in Muskoka at a member's home. 927-0970.

## SUN/FEB 19

□ **Out & Out Skiing.** Both downhill and cross-country, at Horseshoe Valley. Rental available. Rating: moderate. 927-0970.

## MON/FEB 20

□ **Right to Privacy General Meeting.** 8 pm, 519 Church St Community Centre, Rm 21.  
□ **Public Health.** See *TV/Radio*.

## TUES/FEB 21

□ **Out & Out Conifer Identification Lecture.** By a U of T botanist. Small fee for non-members. 927-0970.

## WED/FEB 22

□ **Gay Community Council.** See Jan 25.  
□ **Fortler Danse Creation.** See *Dance*.  
□ **The Importance of Being Earnest.** See *Theatre*.

## FRI/FEB 24

□ **Out & Out Weekend.** See Jan 20.

## SUN/FEB 26

□ **Chutzpah Monthly Brunch.** 1 pm at the Golden Griddle, 45 Carlton St. 782-3942.  
□ **Out & Out Downhill Skiing.** On the Blue Mountain Peaks. Rental available. Rating: moderate. 927-0970.

## MONDAYS

□ **The Women's Group.** Collectively run support and consciousness-raising group for lesbians. 519 Church St, 8 pm. Contact Rachel (926-0527).  
□ **Judy Garland Memorial Bowling League.** 9 pm. For info, ask at Buddy's, Crow Bar, Boots or the Albany.

## TUESDAYS

□ **Gay Youth of Toronto.** 7:30 pm. Info: 533-2867 (Mon, Wed, Fri from 7-10 pm).  
□ **Integrity (Gay Anglicans).** Church of the Holy Trinity (Eaton Centre). 7:30 pm. 593-6217.

## WEDNESDAYS

□ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St. Wheelchair accessible. 7:30 pm.  
□ **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

## THURSDAYS

□ **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 24 Duncan St, fifth floor. Info: 977-6320.  
□ **Married Lesbians.** Support discussion group sponsored by Spouses of Gays. 1:30 pm, 206 St Clair Ave W. 967-0597.  
□ **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.  
□ **Judy Garland Memorial Bowling League.** 9:30 pm. Info: ask at Buddy's, Crow Bar, Boots or the Albany.  
□ **Gay Alliance at York.** Meeting at 7 pm. For room location, check *Excalibur*.

## WEEKENDS

### FRIDAYS

□ **Gays and Lesbians at U of T.** 8 pm, International Student Centre, 33 St George St. Check 923-GAYS for weekly topic. All welcome.

### SUNDAYS

□ **Dignity/Toronto.** Gay Catholics and friends. Mass or worship followed by discussion. Lynch Hall, Our Lady of Lourdes Church (Sherbourne St, south of Bloor), 4 pm. Wheelchair-accessible. 960-3997.  
□ **Metropolitan Community Church.** Worship at 11 am and 7:30 pm; singspiration 15 minutes before each service. Sunday school provided for 11 am service. Wheelchair accessible; services on first Sun of each month signed for the deaf. 730 Bathurst.  
□ **Christos Metropolitan Community Church.** Worship service at 7 pm, Hotel California, 319 Jarvis St. Info: 489-4293 (days) or 248-1733 (evenings).  
□ **Alcoholics Anonymous.** Gay and lesbian group, open to all. 3 pm. 730 Bathurst St (MCC).

## PHONELINES

□ **Alcoholics Anonymous** ..... 964-3962  
Lesbian and gay groups.  
□ **Gaycare Toronto** ..... 243-5494  
Seven days a week, 7-11 pm.  
□ **Lesbian Phonenumber** ..... 960-3249  
Tues 7:30-10:30 pm.  
□ **Gay Youth of Toronto** ..... 533-2867  
Mon, Wed, Fri, 7-10 pm.  
□ **Spouses of Gays** ..... 967-0597  
Wed and Thurs 6:30-8:30 pm.  
□ **Toronto Area Gays (TAG)** ..... 964-6600  
Mon-Sat 7-10:30 pm.  
Counselling, info.  
□ **Bisexuals International.** (215) 634-6244  
(Philadelphia).  
□ **CIRPA** ..... 960-6318  
Citizens' Independent Review of Police  
Activities 24-hour confidential hotline.  
Trouble with the police? Call us first!

FOR MORE UP-TO-DATE INFO:  
**923-GAYS**

SEND ALL INFO TO: OUT IN THE CITY / TBP / BOX 7288 STN A TORONTO M5W 1X9 • DEADLINE FOR THE MARCH ISSUE: THURSDAY FEB 9 1984



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continued from 45

- Gay Fathers of Toronto. Box 187, Stn F, M4Y 2L5. 967-0430, 967-4203, or 884-2638.
- Gay Liberation Against the Right Everywhere (GLARE). Box 793, Stn O. M4T 2N7.
- Gay SIG. Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSA in Canada.
- Gay Self-Defence Group. Box 793, Stn O, M4T 2N7. 423-4803. Organizes courses in self-defence in and outside of Toronto.
- Gay Youth of Toronto. 730 Bathurst St, M5S 2R4. 533-2867. Phone counselling. Mon, Wed, Fri, 7 pm-10 pm.
- Gays and Lesbians at U of T. c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 966-3921.
- GEM Gay Community Outreach. Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West. 453-4426.
- GLAD (Gay/Lesbian Action for Disarmament). Box 5794, Stn A, M5W 1P2. 921-1938.
- Glad Day Defence Fund. 648A Yonge St, M4Y 2A6. 961-4161. Make cheques payable to Hamburg/Trollope in trust for Glad Day Defence Fund.
- International Gay Association (Toronto). c/o Gay Community Council.
- Lesbian and Gay Academic Society. c/o SAC, 12 Hart House Circle, U of T, M5S 1A1. 921-5317 (Conrad) or 924-6474 (Alexandra).
- Lesbian and Gay History Group of Toronto. Box 639, Stn A, M5W 1G2. 961-7338.
- Lesbian and Gay Pride Day Committee. Box 793, Stn O, M4T 2N7. Organizes end of June celebration.
- Lesbian Mothers' Defence Fund. Box 38, Stn E, M6H 4E1. 465-6822.
- Lesbian Speakers Bureau. Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.
- Lesbians Against the Right. Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.
- Metamorphosis. Box 5963, Stn A, M5W 1P4. Transsexual counselling and services.
- New Democratic Party Gay and Lesbian Caucus. Box 792, Stn F, M4Y 2N7. 964-1049.
- New Dimensions. Social group for women, meets approximately every third week. Info: Gayle, 683-8691.
- The New Voice. c/o 519 Church St, M4Y 2C9. Lesbian and gay choir.
- Osgoode Gay/Lesbian Caucus, York University, 4700 Keele St, Downsview, M3J 2R5. 532-2443 (Peter) or 463-4721 (Shelley).
- Parents and Friends of Lesbians and Gays Toronto. 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.
- Parents of Gays Mississauga. c/o Anne Rutledge, 3323 Kings Mastings Cres, Mississauga L5L 1G5. 820-5130.
- Right to Privacy Committee (RTPC). 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 368-4392.
- Spouses of Gays. c/o Caryn Miller, 260 Carlton St, M5A 2L3. Phoneline: 967-0597 Wed, Thurs 6:30-8:30 pm.
- Toronto Gay Patrol. Self-governing group of lesbians and gay men patrolling downtown core of city. c/o 29 Grenville St, Apt 2, M4Y 1A1. Info: Peter, 368-6971, or Chris, 968-6744.
- Toronto Rainbow Alliance of the Deaf. Box 671, Stn F, M4Y 2N6.
- WHY? (We Help You). Non-profit para-professional support group for transsexuals. Info: 967-3405.

## Health/social services

- AIDS Committee of Toronto. Box 55, Stn F, M4Y 2L4. 926-1626 (Mon-Fri, 9 am-5 pm). Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS.
- Alcoholics Anonymous. Lesbian/gay fellowships. 964-3962.
- Gaycare Toronto. Phoneline 243-5494 from 7-11 pm seven days a week. Free face-to-face drop-in counselling service in the downtown area. Drop-in Thurs 7-10 pm. 519 Church St Community Centre. Group sessions.
- Gay Counselling Centre of Toronto. 105 Carlton St, 4th floor, M5B 1M2. 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in.
- Gay Men's Discussion Groups. Sponsored by U of T Sex Ed Centre. 978-3977.
- Hassle-Free Clinic — Men. 556 Church St, 2nd floor, M4Y 2E3. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.
- Lesbian Phoneline. Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.
- Sex Ed Centre. c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3. Devonshire and Bloor Sts, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Gay counsellors every Tues, 10 am-9 pm.
- Toronto Area Gays. Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Sat, 7 pm-10:30 pm.
- Tri-Aid Charitable Foundation. 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, parkwatch, public education, agency consultations.

## Professional

- Gays in Health Care. Box 7086, Stn A, M5W 1X7. 920-1882. Gay men and lesbians working and training in health-care delivery and research.
- Toronto Association of Professional Lesbians. Info. Sandy at 482-2023.
- Toronto Lambda Business Council. Box 513, Adelaide St Stn, M5C 2J6. Non-profit guild with over 70 members. publishes directory twice a year.

## Religious

- Christos Metropolitan Community Church, Box 196, 238 Davenport Rd, M5R 1J6. 489-4293 (days) or 248-1733 (evenings). Christian church with special outreach to gay community.
- Chutzpah. See Social/political action listings.
- Dignity/Toronto. Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.
- Integrity/Toronto. Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 593-6217. Chaplains available for pastoral counselling through this number.
- Lutherans Concerned. c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. 463-7354 (David or James). Support and fellowship for gay and lesbian Lutherans and their friends.
- Metropolitan Community Church. 730 Bathurst St, M5S 2R4.

536-2848. Christian church with special ministry to gay community.

- The Sacred Triangle. 72 Ivy Ave, M4L 2H7. 463-9688. Lesbian and gay occultists and spiritualists.
- Seventh-Day Adventists Kinship International. For past and present gay and lesbian Adventists. c/o Jeremy Young, Box 408, Stn C, M6J 3P5.
- The Sisters of Perpetual Indulgence. Drawer OPI, c/o T8P, Box 7289, Stn A, M5W 1X9.
- Spirit. 730 Bathurst St, M5S 2R4. 248-1733 or 482-1817. Support group for gay and lesbian Salvationists and friends.
- Toronto Organization of United Church Homosexuals. Box 626, Stn O, M4T 1L0.

## Sports

- Cabbagetown Group Softball League. Box 42, Stn L, M6E 4Y4. 863-0438.
- Front Runners Toronto. Box 8, Adelaide St Stn, M5C 2H8. Gay men and women's running club.
- Judy Garland Memorial Bowling League. Info: bulletin boards in various bars. Sept-May season; also summer league.
- Out and Out Club. Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people. Include phone number.
- Riverdale Volleyball League. Sept-April season. Info at Crow Bar, Buddy's and Albany Tavern.
- Salukis. All-lesbian softball team. Box 6597, Stn A, M5W 1X4. 964-7477.
- Toronto Historical Bowling Society. Box 800, 181 Gerrard St E, M5A 2E5. Sept-May season.
- Womyn Out Doors (WOODS). Women-identified women sharing outdoor skills and experiences. Outings, workshops and trips. Box 462, Stn P, M5S 2S9.

## Publications/information

- Action! Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.
- The Body Politic. Box 7289, Stn A, M5W 1X9. 977-6320. National lesbian and gay monthly.
- Canadian Gay Archives. Box 639, Stn A, M5W 1G2. 977-6320.
- Gay Community Calendar. Call 923-GAYS. Box 8, Adelaide St Stn, M5C 2H8. 24 hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.
- Gayline West. 453-GGCO. Community info for Mississauga and parts west of Metro.
- Glad Day Bookshop. 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6.
- Grapevine. Box 38, Stn E, M6H 4E1. Lesbian Mothers' Defence Fund newsletter. 2-3 issues/year.
- Lesbian Archives. Box 928, Stn O, M4T 2P1.
- Lesbian/Lesbienne. National newsletter. 367-0589 (Kerry).
- Metamorphosis. Box 5963, Stn A, M5W 1P4. Newsletter for transsexuals.
- Pink Ink. Box 287, Stn H, M4C 5J2. 423-4803. National lesbian and gay monthly.
- Sound Women. c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN-FM 88.1. To place announcements, call 598-9838.
- Toronto Women's Bookstore. Temporary location: 201-296 Brunswick Ave (at Bloor), M5S 2M7. 922-8744.
- The Web. 821-1416. Free monthly newsletter of women's events. Available at SCM Bookstore, 519 Church St Community Centre, Cameo, Together, Toronto Rape Crisis Centre, or MCC.

## Women's resources

The following is a select list of women's services in Toronto of particular interest to lesbians.

- Broadside. Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.
- Constance Hamilton Housing Co-op. For women only. 523 Melita Cres, M6G 3X9. 532-8860.
- Fireweed. Box 279, Stn B, M5T 2W2. 977-8681. Feminist quarterly of politics and the arts.
- Hassle-Free Clinic — Women. 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thurs, 4 pm-9 pm. Call ahead.
- International Women's Day Committee. Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist feminist organization.
- Jessie's Centre for Teenage Women. 154 Bathurst St, M5V 2R3. 365-1888. Multi-service agency. Lesbian-positive.
- Macphail House. 389 Church St, M5B 2A1. 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments.
- Nellie's Hostel for Women. 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.
- Stop 86. 86 Madison Ave, M5R 2S4. 922-3271. Crisis housing and social service centre for women under 25.
- Times Change Women's Employment Centre. 22 Davisville Ave, M4S 1E8. 487-2807. 9-5 Mon-Thurs, 9-2 Fri. Employment counselling, job search and career planning workshops.
- Toronto Addicted Women's Self-Help Network. Suite 202, Box 2213, Stn P, M5S 2T2. Phoneline: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings.
- Toronto Area Caucus of Women and the Law. Box 231, Stn B, M5T 2T2.
- Toronto Rape Crisis Centre. Box 6597, Stn A, M5W 1X4. Crisis line 964-8080. Business line 964-7477. Info, self-defence courses.
- U of T Women's Newsmagazine. For feminists on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Brenda 534-4021.
- Women Against Violence Against Women. Box 174, Stn O, M6P 3J8. Committed to action from a feminist perspective against various aspects of violence against women.
- Women in Trades. c/o Times Change, 22 Davisville St, M4S 1E8. 534-1161.
- Women's Counselling, Referral and Education Centre. 348 College St, M5T 1S4. 924-0766. Therapy, counselling, info.
- Women's Independent Thoughtz (WITZ). Group for exchange of ideas and creative endeavours. 768-9496 or 536-3162.
- Women's Media Alliance. c/o 940 Queen St E, M4M 1J7. Phyllis Waugh, 466-8840.
- Women's Resource Centre. OISE, 252 Bloor St W, M5S 1V6. 923-6641. Ext 244. Books, periodicals, audio & video tapes.
- Womensports. Women's sports store. 561 Mt Pleasant Rd (s of Eglinton) 481-2531.
- Womynly Way Productions. 427 Bloor St W, M5S 1X7. 925-6568. Company bringing concerts, dance and theatrical performances to the city.

# 1964 MY FAVOURITE YEAR

You might remember it as the year the Beatles appeared on the Ed Sullivan show. Goldfinger was the big movie. Louis Armstrong sang "Hello Dolly" and we all learned the Watusi and the Frug. Christopher Isherwood published *A Single Man* and Cole Porter died. Closer to home:

- |             |   |
|-------------|---|
| February 22 | ● Maclean's published Sidney Katz's positive article "The homosexual next door."                          |
| March       | ● Gay (Toronto), the first periodical to use the word in its title, was born.                             |
| April       | ● The Association for Social Knowledge (Vancouver), Canada's first homophile group, was created.          |
| April 13-15 | ● The Toronto Telegram published a negative three-part series called "Society and the Homosexual."        |
| June 26     | ● Life published its negative expose, "Homosexuality in America."   |
| July        | ● Toronto's Regency Club, 31 Prince Arthur Ave, opened to serve both lesbians and gay men.                |
| Fall        | ● Two (Toronto), modelled after the homophile magazine One (Los Angeles), quietly slipped into existence. |

The Canadian Gay Archives has material on the above and more from the early 1960s. We encourage people to help uncover our history by pointing out what we might otherwise miss. CGA is a charitable institution and able to issue receipts for income tax purposes within Canada for all financial contributions.

Open for research: Mailing address:  
Thursday evenings Box 639, Station A  
or by appointment Toronto, Ont  
(416) 977-6320 M5W 1G2

**CANADIAN  
GAY ARCHIVES**  
For Lesbians  
& Gay Men



# CLASSIFIEDS

## MESSAGES

HEALTH QUESTIONS? PROBLEM with relationships? Write "This Ain't Ann Landers," Box 7289, Stn A, Toronto ON M5W 1X9. Anonymous if you wish.

MONTREALERS: My close friend, Denis Gaudreault, 27, died in late summer from Seconal. That's all I know and I'm out of touch with people who knew him. He was a fine artist and a DJ at local clubs. Anyone who knows anything please write in English or French to Jerry Rosco, 51 Bond St, New York, NY 10012. Thank you.

OWN A COMPUTER & modem? The Body Politic has access to a Texas Instruments Professional Computer and wants cross-Canada contacts. Write: Computer, TBP, Box 7289, Stn A, Toronto ON M5W 1X9.

## WORK

INTELLIGENT, GOOD-LOOKING, mature, hard-working Chinese male from Hong Kong earning a bachelor degree, seeks work, hopefully a management trainee position in hotel business. But considers other jobs in any business fields. Willing to start at the bottom. Can relocate. Drawer D979.

SWEET DREAMS, PROGRESSIVE company selling adult love products in a home presentation requires representatives for the gay community. Call Liza 964-3576.

URGENTLY NEEDED: 25 individuals to lose weight and make money. For interview call Brian 461-4192.

BRIGHT, ENERGETIC GAY MALE, 19, seeks stimulating position outside restaurant field. Aiming for journalism career so would like position as person Friday etc in magazine or advertising office but will consider anything. Robert 368-5014.

PERSON FRIDAY, general duties in small, nice, central office. Must be reliable, independent and speak excellent English. Some typing an asset. Send letter or resume to: Gazelle, 34 Bridgman Ave, Toronto, ON M5R 1X3.

SEEKING PERSON EXPERIENCED in typing and editing to collaborate writing my autobiography. His residence preferred. Stephen, Box 2913, Stn F, Scarborough, ON M1W 3P4.

## TRAVEL

"COME TO LONDON FOR A GAY HOLIDAY" — The Philbeach Hotel, 30/31 Philbeach Gardens, London SW5, UK, Europe's largest gay hotel. Bar, disco, restaurant. Tel: 01-373-1244/4544.

THE OLYMPICS ARE COMING! Are you? Let us help you plan the gay vacation of a lifetime — 1984 Olympics, Los Angeles, July 28-August 12. Hotels are booked solid, but Olympic Gay Housing can arrange quality private accommodations for you. Call for brochure and info. (213) 938-1984. Or write: OGH, 1314 S Tremaine, Los Angeles, CA 90019.

### Fort Lauderdale, Florida

*Spend a pleasant vacation at the LAUDERDALE MANOR 300 ft. from our beautiful beach. Party at the world-famous Marlin Beach Hotel next door and come back to a quiet and friendly atmosphere. Modestly priced hotel rooms, efficiencies and apartments with color TV. New pool in our tropical garden and BBQ. Call or write Lauderdale Manor Motel, 2926 Valencia St. Fort Lauderdale, Fla 33316 Tel: (305) 463-3385*

### midnight sea

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CAPE BRETON, NS. Annfield Tourist Manor. 20 minutes from Sydney, 3 miles from Newfoundland ferry terminal. Bed and breakfast \$25 plus tax. One mile off Route 105 at exit 18, R R 3, Bras d'Or, Cape Breton, NS BOC 1B0. 1-902-736-8770.

BOSTON'S ALL-GAY place to stay. Two renovated back bay town houses, continental breakfast, cocktail setups, minute's walk to historic sites and night life, private/shared bath. \$25-\$45. Oasis, 22 Edgerly Rd, Boston, MA 02115. 617-267-2262.

KEY WEST, SOUTHERN FLORIDA, Texas gulf coast. Wanted: studio/apartment by artist, retired theatre manager, director. Winter months, reasonable rent weekly-monthly. Possibility reciprocal arrangement with my Muskoka studio for winter/summer months. Am also fine gourmet cook. Drawer D981.

## PRISONERS

A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a penpal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

GAYS AND YOUNG PRISONERS threatened with sexual exploitation, in institutions everywhere, benefit from the work of The Prometheus Foundation, which also protects gays in society from rip-offs by unscrupulous inmates. For information on the Pen Pal Group and other vital programmes, and a copy of FIRE!, the Foundation's newsletter, send SASE to: Prometheus, Box 12954, Pittsburgh, PA 15241.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

GWM, 6' 160 lbs, 21 years, green eyes, brown hair. I am slim, well-built young man just willing to please, but I am locked up right now. Will be getting out soon though and would like a warm bed to sleep in. If you are interested in a relationship, please write: James Dewitt 27519, Box 41 ISP, Michigan City, IN 46360.

I'M A WHITE MALE, 5'10" with blond hair and hazel eyes. I've been told that I'm handsome. It would be so nice to have a pen pal that I could write to and develop a friendship with. Alphonso Johnson 174-823, Box 5500 (CCI), Chillicothe, Ohio, 45601.

LOOKING FOR A positive, lasting gay lover, could lead to his wish and my dream. Race is irrelevant, am young and beautiful. Robert Laws, Box 45699-135-587, Lucasville, OH 45699.

GWM, 34, 220 lbs, lonely slave into S/M. I get out of prison in 1985! I want to hear from all masters who would like to train me as their slave. Dwain Rasmussen C-55880, Box 2000, N-228, Vacaville, CA 95696.

## HOMES

### SOUTHERN ONTARIO

KITCHENER. ROOMMATE WANTED! Catholic preferred but not essential. U of W student? Share expenses, good times, body building, etc. Try me! Drawer D926.

HAMILTON AREA, TWO gay lovers in new three-bedroom home looking for roommate. Utilities, phone, family room with fireplace, all included and yours for \$62.50 per week. Call (416) 547-7245.

### TORONTO

LARGE VICTORIAN HOUSE TO SHARE. Laundry, parking, fireplaces, common rooms, house in excellent shape and nicely furnished. Close to High Park and Lakeshore Blvd W, from \$275 all included. John or Bob, 536-3679.

HOUSEBOY WANTED FOR quiet guy in Cabbagetown. Must be responsible, attractive, intelligent, with references. No drug users. Private room plus utilities provided. 922-2996.

BROADVIEW AND GERRARD, mature, responsible gay male/female wanted to share 3-storey, furnished home. Fireplace, yard, parking. Two rooms. \$250/\$275. 463-5528 evenings.

OFFICE SPACE FOR RENT: February 1. Parliament and Dundas. Two main floor rooms in Victorian rowhouse. Approximately 225 square feet/room at net rent of \$225/room/month. Will negotiate if you want both. Call Dennis 961-8046.

2 BUYS IN THE HEART OF TORONTO! A luxuriously renovated triplex with loads of extras! Great investment or live-in with income. Annual income \$27,500. Asking \$224,900.

A big little restored 1850s detached 6-room house with loads of character. Harvey Malinsky, 922-5533. Cimmerman Real Estate.

#### LARGE VICTORIAN HOUSE

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- Bath & 1 Bedroom Apt Available
- Across the Park
- Some with fireplaces and/or patios
- Rents from \$360 00
- Call Phil 967-3833

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Furnished downtown accommodation sought by Toronto male couple for 2-3 months beginning mid February to share or occupy while our house is renovated. Terms negotiable.

Call Brian or Ken at 977-6320 (days), 465-4469 (evenings).

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922-6949

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Ask for Don McCurdy

Have you thought about your tax return?

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Warm restoration of 1883 Victorian gem in  
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Dramatic d.r. with 18' ceiling; intimate l.r.  
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**DOVERCOURT/COLLEGE.** Upper duplex, two-  
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**BRIGHT, CREATIVE MALE,** 28, seeking suppor-  
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**NEED A HOME?** Same provided by stable gentle-  
man of discriminating tastes, wide interests, in ex-  
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nonsmokers, neat, clean-shaven, reliable, honest.  
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**HOUSE TO SHARE.** Downtown Halifax. \$350 per  
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**ORGANIZATIONS** seeking volunteers can find  
them in The Body Politic classifieds. Advertise for  
volunteer help and get a 50% discount off our regular  
reasonable rates.

**LESBIANS AND GAY MEN** wanted for peer coun-  
selling and information phoneline. Should possess a  
mature attitude, common sense and empathy. Phone  
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**THE GAY COUNSELLING** Centre of Toronto is  
seeking volunteers to fill vacancies in our professional  
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invited to direct inquiries and/or their resume to:  
Chairperson, Personnel Committee, Gay Counsell-  
ing Centre of Toronto, 105 Carlton St, 4th Floor, To-  
ronto, ON M5B 1M2. Inquiries can also be made by  
calling 977-2153.

## GROUPS

**NORTH AMERICAN Man/Boy Love Association.**  
For further information send \$1.00 US to:  
NAMBLA, Box 174, New York, NY 10018.

**FIND WRESTLING PARTNERS** in Canada and US  
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1864, Stn A, Kelowna, BC V1Y 8M3.

**MENSTROKERS INTERNATIONAL.**  
New international health-conscious personal contact  
club for men into JO, voyeurism and exhibitionism.  
Free details: Menstrokers, Box 42667, San Francisco,  
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**THE HIRSUTE CLUB** — Hairy men and admirers.  
Exciting newsletters: erotic artwork, stories, hot  
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It's really winter; however, you do have  
your piano to see you through. But not  
if it's out of tune or out of regulation.  
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sultations. 463-9688.

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uals/couples for interpersonal and psychosexual diffi-  
culties. Please leave message at 535-9818. Bill San-  
ders, MSW, Certified Sexual Therapist.

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**ATTRACTIVE ESCORT**, 26, 5'4" 130 lbs, brown-  
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With degrees in Environmental Design and  
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463-1898

## OTHER

**GAY COURTWATCH.** General court information,  
lawyer referrals, crisis referrals, support services. If  
you have been arrested or need assistance with the  
court system leave a message at room 337, Old City  
Hall or call 961-8046. We are here to help you.

**GAY ASIAN, NONASIAN** personal ad magazine,  
send \$3 US for copy. Worldwide Listings. Pacific  
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**SEXUAL REJUVENATION** male and female. Safe  
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ON M4T 278.

**QUIT SMOKING EASY WAY** cut down or stop now.  
Safe herbal remedial. Fully guaranteed. \$14.00. Man-  
kind, Box 1160, Stn F, Toronto, ON M4T 278,  
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## FRIENDS

### INTERNATIONAL

**AMATEUR RADIO (HAM)** group has discreet, week-  
ly on-air get-togethers. Join in, find a friend. Contact  
Wayne, WAGFXL, Box 605, Glenhaven, CA 95443.

**GAYS WITH OSTOMY** surgery. Confidential  
friendship with other gay patients, support, advice.  
Write Bill Etnyre 2408-10 Ave, Seattle, WA 98102.

**GWM, 39, INTERESTED** in foreign scenes: US, Eu-  
rope, Africa, Asia. Seeks those willing to share infor-  
mation on same, especially Philippines. Drawer D976.

### NATIONAL

**ARE YOU A GAY** gentleman, European, blond,  
blue-eyed, 24-34 years, well built, financially respon-  
sible for some help and needs his Canadian citizen-  
ship? I am a 5'6" Canadian attractive gay lady, 30s,  
dark long hair, dark eyes, slightly tanned skin. Write  
and send photo to: Gypsy Mary, 3436 Prud'Homme  
St, Montreal, QC H4A 3H4.



# BATS

Beer \$1.25  
All week — Every night  
9 - 12 pm

592 Sherbourne St. Toronto, Canada  
(416) 921-3142



BRITISH COLUMBIA

MATURE, ISOLATED LESBIAN couple wishes to meet and/or correspond with other gays and lesbians on or near Vancouver Island for friendship, worth-while discussion, get-togethers and outings. We enjoy fishing, camping, gay literature, fine dining and good conversation. Write to Rene, Box 488, Campbell Riv-er, BC V9W 5C1.

FRIENDS: FEMALE  
INTERNATIONAL

GAY WOMEN WRITE/meet everywhere! through The Wishing Well Magazine Program. Confidential (Code Numbers used),supportive,dignified,prompt. Ten years' reliable reputation. Tender, loving alterna-tive. Introductory copy US\$5 (mailed discreetly first class). Canadian women especially welcome! Free in-formation: Box 117, Novato, CA 94948-0117.

TORONTO

DO YOU WANT to play? Athletic male, 6'2" 170lbs, bi, seeks bi female, 20-35, to play strip trivia pursuit over a few drinks. If interested, send photo, phone number to 20 Teesdale Pl, Apt 504, Scarborough, ON MIL 1L1.

FRIENDS: MALE  
INTERNATIONAL

SAN FRANCISCO, CA sadist master, 39, 5'7" 135 lbs, nice-looking, intelligent, educated, seeks maso-chist slave for total body and soul servitude. Also whipping, bondage, CBT work, WS, TLC. Photo a must. Drawer D685.

BI MALE, 38, LOOKS 28, quiet, likes good music, sports. Lives on farm. Travel Canada and USA. Seeks single men and bi couples, age or race unimportant. Light B&D. No drugs or heavy drinkers. APS, RD 3, Box 268, Dillsburg, PA 17019.

WILDERNESS-LOVING, HARD-WORKING, skilled, educated, self-sufficient, versatile, bearded, masculine, healthy, 33 seeks opportunity in rural BC, Yukon, Alaska. Drawer D969.

NATIONAL

I AM A GWM, 35, 6'3" 200lbs, who regularly travels the Yellow Head highway from Burns Lake to Prince George on business. I would like to meet other gay men in this area to make lonely nights on the road less lonely. Drawer D988.

INTERESTED IN STARTING a gay bodybuilding correspondence club? For further information send SASE to Steve Howe, 254 Cornett Drive, Red Deer, AB T4P 2W2.

ATTRACTIVE GWM, 24, brown hair, moustache, 5'11" 155 lbs, straight-appearing, conservative, stable. Hope to meet very special masculine, mature man for a committed relationship. I am warm, sen-sitive, understanding, patient, with a sense of humour, and search for someone with similar qualities with which to build a future based on real trust, caring and honesty. My variety of interests in-clude art, the Orient, reading, cycling, jogging, long walks and quiet times at home. I need someone who is looking for more in life than a one-night stand, and who is willing to truly give of himself totally to the right person. I am willing to relocate anywhere for that special someone. Total discretion assured. Box 3301, Regina, SK S4P 3H1.

BRITISH COLUMBIA

DISCREET GWM, 30. TIRED of games. I'm des-cribed as quiet but friendly. I seek guys to 30 for close friendship. Burnaby area. Drawer D924.

HARD-WORKING GUY, 30, masculine, good-look-ing, wishes discreet, occasional meetings with mascu-line, dominant guys of above average endowment. Victoria and area. Mail Box 118, 790 Topaz Ave, Vic-toria, BC V8T 2M1.

VANCOUVER

UBC JOCKS: ATTRACTIVE MALE, 33, into jock straps, offers free, discreet massage on campus to ath-letic/muscular guys. Photo please. Drawer D768.

ATTRACTIVE MALE ESCORT, 27, 6' 166 lbs, dark hair, eyes. Prefer out-of-town hotel registered guests. Please write David for further information. Drawer D895.

CALGARY

ATTRACTIVE GWM, 6'3" 32, 175 lbs, brown hair, green eyes, honest, sincere. Enjoys cycling, hiking, outdoors. No S/M, B&D. Seeking gays for friendship or more. Drawer D794.

GWM, 27, FINALLY REALIZED something is miss-ing in my life. Looking for younger male who wants true relationship and friendship. Love music, playing guitar, walks, night drives, movies, theatre, time alone together. Under 23. Photo appreciated. Drawer D989.

GWM, 35, SEEKS CORRESPONDENCE and possi-ble relationship with right person. Varied of interests. All letters answered. Relocation possible for right person. Photo if possible. Looking forward to your letters. Drawer D973.

GWM, 25, 6' 160 lbs, looking for guys to 30 for friend-ship/lover. I am an active guy with a wide range of in-

Get  
something  
extra out of  
your classified  
ad - FREE!

Placing a classified ad  
in the next issue of The Body  
Politie? Then you have a chance  
to get your message out to a lot  
of extra people — and at no  
extra cost.

At the beginning of February,  
The Body Politic will be  
producing the preview issue of a  
new, pocket-size paper that will  
be distributed free to  
thousands of people across  
Toronto. Your ad could be in it.  
All you have to do is fill  
out the classified order form to  
the right, include the regular  
payment — and then check the  
little white box at the bottom.  
You'll get your ad into the March  
issue of The Body Politic — and  
you'll have a chance to get it in  
front of a lot more readers in  
February.

But you have to do it soon —  
space for this once-only offer is  
limited. We'll run free ads in the  
preview issue on a first-come,  
first-served basis — and we  
can't run any that arrive after  
January 20.

So do it now — grab a pen, fill  
out the form, and check  
this box right here  
Then get ready to get into  
a lot of pockets.

CLASSIFIED INFORMATION

WELCOME TO TBP CLASSIFIEDS

Gay people out to meet other gay people, right across Canada and beyond our borders too.

COST

Just 30¢ per word, minimum charge \$6.00. Business ads: 60¢ per word, minimum charge \$12.00, or call 977-6320 between 3:00 pm and 5:00 pm, Monday to Friday, for reasonable display advertising rates.

YOU CAN SAVE IF YOU SUBSCRIBE

Body Politic subscribers: you can deduct \$1.00 from the cost of your ad.

YOU CAN SAVE IF YOU REPEAT YOUR AD

Our discount system: 15% off for 2 runs, 20% off for 3 to 4 runs, 25% off for 5 to 9 runs, and 30% for 10 runs or more.

CONDITIONS

All ads should be fully prepaid by cheque, money order or charge card, and mailed to arrive before the advertised deadline. Late ads will be held over for the following issue, unless you instruct otherwise.

We cannot accept ads over the telephone.

If you do not wish to print your address or phone number, you can request a drawer number. We will forward replies to you every week in a plain envelope. This service costs \$3.00 per ad per issue.

Replies to your drawer cannot be picked up at our office.

Gay sex is still illegal if either or both parties are under 21, or if more than 2 people are involved, regardless of their ages. Please word your ad accordingly. We reserve the right to alter or refuse any ad.

Remember, too, that your ad is reaching other people, not just a box number. So it is smart to be positive about yourself, not insulting to others. We will edit out phrases like "no blacks" or "no fats or fems."

ANSWERING AN AD?

No charge. Put your reply in an envelope and address it as in the diagram. Be sure the drawer number is on the outside of the envelope. Office staff do not open mail addressed to a drawer.

Postage here

TBP CLASSIFIEDS  
Box 7289, Station A  
Toronto, ON M5W 1X9

Drawer

HOW TO DO IT

Write one word per box. The amount in the box when you finish is the basic cost of your ad. Mail your ad along with your payment to us here at: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON M5W 1X9.

\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6.30	\$6.60	\$6.90	\$7.20	\$7.50
\$7.80	\$8.10	\$8.40	\$8.70	\$9.00
\$9.30	\$9.60	\$9.90	\$10.20	\$10.50
\$10.80	\$11.10	\$11.40	\$11.70	\$12.00
\$12.30	\$12.60	\$12.90	\$13.20	\$13.50
\$13.80	\$14.10	\$14.40	\$14.70	\$15.00
\$15.30	\$15.60	\$15.90	\$16.20	\$16.50
\$16.80	\$17.10	\$17.40	\$17.70	\$18.00
\$18.30	\$18.60	\$18.90	\$19.20	\$19.50
\$19.80	\$20.10	\$20.40	\$20.70	\$21.00

More to say? Just keep writing on a separate sheet of paper, at a cost of 30¢ per word. Business ads: 60¢ per word.

Cost of ad \$ times number of runs \$

DISCOUNTS

- ☐ Two runs. Deduct 15% - \$  
☐ Three or four runs. Deduct 20% - \$  
☐ Five to nine runs. Deduct 25% - \$  
☐ Ten runs. Deduct 30% - \$  
☐ I am a subscriber. I can deduct \$1.00. - \$ 1 00

Subtotal \$

DRAWER SERVICE

- ☐ Please assign number and forward replies.  
I enclose \$3.00 per ad per issue.

Subtotal \$

SUBSCRIBE!

- ☐ I want to subscribe.  
(Add subscription cost to subtotal.)
- Canada \$ 13 95  
International \$ 15 95  
Total enclosed \$

DEADLINE FOR THE MARCH 1984 ISSUE: 5 PM, FRIDAY, FEBRUARY 10

Yes! Please try to get my ad in the preview pocket paper!

Name  
Address  
City  
Province Code  
Expiry date

☐ Cheque/money order enclosed  
Charge my ☐ Visa ☐ Mastercharge  
Card number  
Expiry date

Clip this form and mail it with payment to: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON M5W 1X9.

CK13



# AFTER DARK

Bringing you the very best all-gay video tapes

## NEW TITLES — NEW PRICES

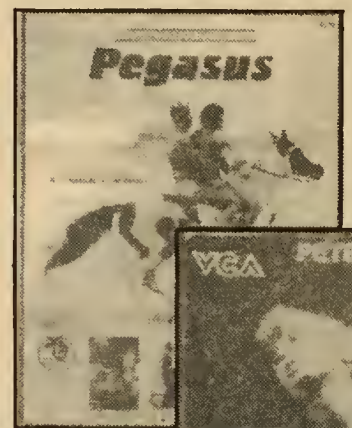


### A MATTER OF SIZE

Hunky young college studs, each with great looks, beautifully proportioned, athletic bodies and big, hard, throbbing cocks get it on with full live-action sound in the best photographed, best quality, all-male tape we've ever seen. From Huge Studios. A must — now.

- TONY'S INITIATION — TIM KRAMER
- A MATTER OF SIZE — BILL HENSON
- GOLD RUSH BOYS
- MEN OF THE MIDWAY
- GAMES — LEO FORD
- DANGEROUS
- THAT BOY — PETER BERLIN
- NIGHTS IN BLACK LEATHER — PETER BERLIN
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- BEST LITTLE WAREHOUSE IN L.A.
- EASY ENTRY — COLT STUDIO
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- WORKOUT — THE ULTIMATE GYM
- HUGE I
- BULLET 1
- HORSE
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- HUGE II
- BULLET 2
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**\$44.95 EACH**  
We pay all Shipping Charges.

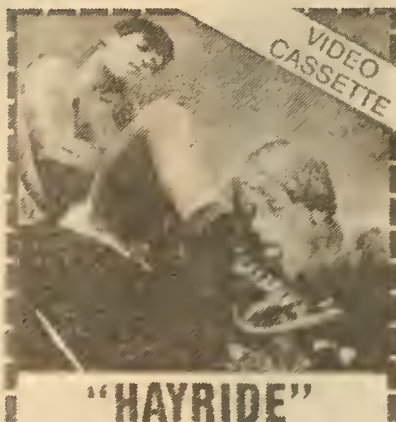


\$44.95 EACH — WE PAY ALL SHIPPING

## GOOD ENTERTAINMENT AT BARGAIN PRICES

**\$24.95 EACH**  
We pay all Shipping Charges.

- HAYRIDE
- SLEAZE
- WHITE TRASH (TOBY ROSS)
- SKIN FLIX
- OIL RIG 99
- J/O 1 — 6 GREAT FELLOWS
- J/O 2 — GUYS INCLUDING BOB, MARC & KIP NOLL
- TUESDAY MORNING WORKOUT
- REAR DELIVERIES (LEE MARLIN)
- WET SHORTS
- ADVENTURES OF MARC NOLL
- KEPT AFTER SCHOOL (NOVA)



- JOE GAGE'S CLOSED SET
- PYGMALION
- SO MANY MEN, SO LITTLE TIME
- AGAINST THE RULES (TIM NOLTE)
- EYES OF A STRANGER
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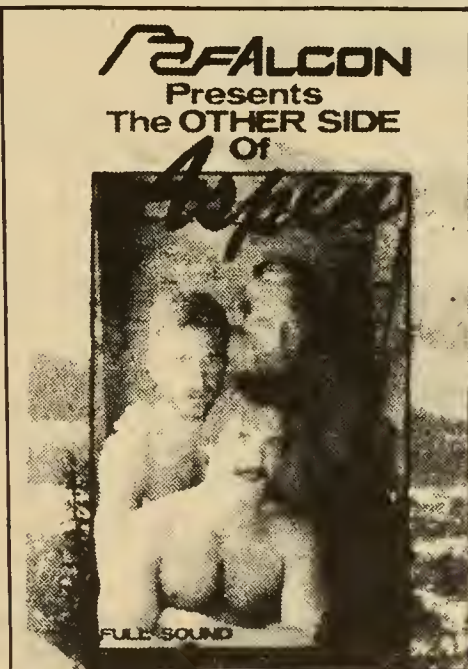
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### ☐ THE YOUNG OLYMPIANS (WILLIAM HIGGINS FULL-FEATURE)

WHEN THE JOCKS SURGE INTO SAN FRANCISCO FOR THE FIRST ANNUAL ALL-MALE GAMES, THE CAMERAS ARE THERE TO PROVE THAT ATHLETIC PROWESS DOES NOT STOP ONCE THE COMPETITION ENDS. DURING THE WEEKEND, THE "YOUNG OLYMPIANS" END UP IN BED, ON THE BEACH, IN THE LOCKER ROOM, THE GARAGE AND THE HOT TUB.

### ☐ MEN OF THE MIDWAY (90 MINUTES)

YOUNG CHRIS BURNS SPLITS FROM A SADISTIC "DADDY" AND CONNECTS WITH A RAUNCHY CARNIVAL — A STEAMY ASSORTMENT OF "MIDWAY MEN" THAT INCLUDE TIM KRAMER, JIM STRIDER AND BEAU MATTHEWS. A TRUE VOYEUR'S FANTASY WITH ITS BARRAGE OF HEAVY ACTION BEHIND THE PAINTED CANVAS AND GAUDY MIDWAY GLITZ.

### ☐ GOLD RUSH BOYS (A STEVE SCOTT FILM - 90 MINUTES)

IN THE GOOD OLD DAYS WHEN CALIFORNIA MINERS HAD POUCHES WITH HEAVY NUGGETS, "KINKAID'S" WAS THE MOST POPULAR BOY CATHOUSE IN A WORLD WITHOUT WOMEN. WHEN INNOCENT KURT WILLIAMS "PASSES" THE LONG JOHNS TEST, HE JOINS THE HOUSE'S STABLE OF BOYS-FOR-HIRE.

### ☐ SKIN DEEP (BY AWARD-WINNER TOM DeSIMONE - THE IDOL - 90 MIN.)

THE CHARACTERS CREATED BY A GAY AUTHOR BECOME ALMOST TOO REAL AS THEY HAUNT HIS EVERYDAY LIFE, WHEN JOHNNY DAWES MEETS HUSTLER MICHAEL CHRISTOPHER, HIS PROBLEMS BEGIN TO GET OUT OF HAND.

WILLIAM HIGGINS: "THE ACTING IS EXCELLENT AND BROUGHT TEARS TO MY EYES. *SKIN DEEP* HAS TO BE REGARDED AS THE BEST GAY FILM OF '83."

### ☐ ALL-AMERICAN BOYS (INTRODUCING LEE RYDER OF *HUGE* - 90 MIN.)

AN ATTEMPT TO PROVE THAT COLLEGE YOUTH HAVE AN UNQUENCHABLE DRIVE TO EXPERIMENT, FRENCH FOREIGN-EXCHANGE STUDENT AT U.C.L.A., JACQUES CHALON, HAS HIS FIRST EYE-OPENING 3-WAY ADVENTURE WITH JOGGER BOB WADE AND DORM-MATE TONY SCOTT, BEFORE GETTING EXTRA MARKS WITH ROOMMATE JOHN JEFFRIES.

### ☐ BAD, BAD BOYS

A FASCINATING, INTELLIGENT AND EROTICALLY CHARGED LOOK AT A STREET GANG, "THE RED DEVILS," FROM THE INITIATION OF A NEW DELINQUENT TO BURGLARY OF A WAREHOUSE, AND INTERNAL STRUGGLES FOR LEADER.

### ☐ BOYS OF THE SLUMS (TOBY ROSS)

THIS IS TOBY'S SEMI-RAUNCHY TRIBUTE TO THE WELL-HUNG ACTION-STARVED MALE. WHEN THE ACTORS WERE SELECTED FOR THIS FILM THEY HAD TO PROVE THEY WERE OVER 9" OR THEY WERE IMMEDIATELY DISQUALIFIED.

### ☐ CRUISIN' 57 (TOBY ROSS - "THE CRITICS CHOICE AWARD")

A LIGHTHEARTED SEXY COMEDY, *CRUISIN' 57* IS THE GAY "AMERICAN GRAFFITI." TOBY ROSS, NOTORIOUS FOR HIS "CHICKEN FILMS" HAS CREATED A CLASSIC STARRING MICHAEL MOONEY WHOSE CHARM, PERSONALITY, AND PHYSICAL ATTRIBUTES WON HIM THE CRITICS CHOICE AWARD. (ALL ACTORS ARE 18 YEARS OF AGE OR OVER.)

### ☐ DOING IT (90 MINUTES)

TEENAGED JON CHRISTOPHER GETS HIS SEX EDUCATION WHEN HE SETS OUT TO EMULATE BIG BROTHER MICHAEL'S REAL-LIFE ENCOUNTERS IN BEDROOMS, CARS, BACK ALLEYS AND GLORY HOLES. WITH JEFF STEVENS, JIM ROGERS, MIKE MARSHALL AND JOHNNY DAWES.

### ☐ DORMITORY DAZE (NOVA - 60 MINUTES)

NOVA... WHERE THE BOYS ARE. JOE DOMENICO AND ANDY FULLER, A PAIR OF CAMPUS HOT-JOCKS, TAKE ON THE SHY KID IN THE HOUSE. STUDIOUS JERRY STOLLER SOON LEARNS WHAT *BIG MAN ON CAMPUS* REALLY MEANS. ALSO, A GROUP OF RANDY YOUNG STUDS BREAK IN A BRAND NEW HOT TUB IN *THE INVITATION*.

### ☐ FALCONHEAD (MICHAEL ZEN - 90 MINUTES)

*FALCONHEAD* WON DIRECTOR MICHAEL ZEN CRITICAL ACCLAIM WHEN THE FILM WAS FIRST RELEASED AT A FESTIVAL. STARRING JOE DIETRICH, ADRIAN WADE AND INTRODUCING DANTE. PROBES DEEP INTO THE FANTASIES AND DESIRES OF ITS CHARACTERS.

### ☐ HIS LITTLE BROTHER (NOVA - 60 MINUTES)

NOVA'S NUMBER 1 BEST SELLER, WITH EIGHT OF ITS CUTE GUYS IN A DISPLAY OF WRESTLING, BASKETBALL PRACTICE AND DRESSING-ROOM SESSIONS.

### ☐ HOT SHOTS (THE CURRENT FULL-LENGTH FEATURE BY WAKEFIELD POOLE)

CASEY DONOVAN, AS JOHN SHARP, RECEIVES AN UNUSUAL BROCHURE IN THE MORNING MAIL: A FREE FILM OFFER, BUT NO ENCLOSED SAMPLE PHOTOGRAPHS. THE TYPES DESCRIBED AND THOSE IN HIS REAL LIFE INTERCHANGE. THE EXPERIENCE TAKES CASEY FROM LOW LIVES, NEW YORK WAREHOUSES, TOILETS TO JETSETTERS, PARK AVENUE EXECUTIVE SUITES AND LIMOUSINES.

### ☐ MEN OF BIG SUR (60 MINUTES)

BUDDY, WHOSE HANDSOME LOVER RAVEN HAS LEFT HIM, MEETS BLOND CHARLIE ALONG A DESERTED STRETCH OF BIG SUR BEACH. LOTS OF HARD YOUNG BODS, BEAUTIFUL TANLINES, INDOOR/OUTDOOR/POOLSIDE ACTION. THE STORY GETS INTO MANY TWISTS 'N' TURNS.

### ☐ PERFORMANCE (DIRECTED BY STEVE SCOTT - 90 MINUTES)

*PERFORMANCE* BRINGS TOGETHER THE HOTTEST MALE DANCERS EVER TO BE ON SCREEN. THEIR SEXUAL ENCOUNTERS AS WELL AS ACTUAL NITECLUB AND THEATRE ACTS FOLLOW DERRICK STANTON, SHAUN VICTORS, CENTREFOLDS STEVE (12") YORK AND LE COCO, AND A CAST OF 16 FROM FILM SET TO RESTROOMS, BEDROOMS AND REHEARSAL HALLS. IT ENDS UP WITH A *PERFORMANCE* BEFORE A LIVE AUDIENCE, WHICH ENDS UP PARTICIPATING IN THE FUN.

### ☐ REFLECTIONS OF YOUTH (TOBY ROSS WITH BIG BILL ELD)

BILL ELD IS ALREADY A LEGEND IN GAY FILM. THIS IS THE STORY OF A COLLEGE LOCKER ROOM WITH THE ATTRACTIVE BLOND WHO REFUSES TO "GO SOFT" THROUGH THE WHOLE FILM. A VERY ATTRACTIVE CAST.

### ☐ SEXTOOL (FRED HALSTEAD - 60 MINUTES)

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### ☐ SCHOOLMATES (TOBY ROSS)

MANY PEOPLE CONSIDER THIS TOBY'S MOST SEXY FILM. IT CONCENTRATES ON THE CONFLICT BETWEEN STRAIGHT AND GAY GUYS IN THEIR FRESHMAN COLLEGE YEAR.

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terests and a sense of humour, seeking friends and maybe a partner to share good times and bad. Pen pals welcome. Drawer D894.

OVERSEXED BIMAN HAS enough left over to share with a slender young man in a monogamous sex-ship. This situation should attract someone just "out" or nonpromiscuous who would like satisfaction and peace of mind with a guy 32, 5'11" 185 lbs, masculine, hairy. I'm active with women but basically inactive with men. Interested? Write No 2707, 221 6 Ave SE, Calgary, AB T2G 4Z9.

ATTRACTIVE, WELL-TRAVELLED, professional GWM, mid-30s, 6'2" 170 lbs, hairy, good shape mentally and physically. Creative, caring, committed. Seeks warm, dedicated, professional man for strong relationship. Enjoy entertaining, skiing, bicycling, fitness, most music, travel, quiet times. Positive approach to life a must. Drawer E015.

### EDMONTON

ATTRACTIVE MAN, 33, 5'10" bearded, seeks same or younger for casual encounters. Nothing bizarre. Picture and letters guarantee reply. Drawer D968.

### WINNIPEG

SOMETIMES MISS THE intensity and activity of NYC, Montreal, Toronto? University student, 28, seeks others determined to enjoy life in Winnipeg. Drawer E022.

### TORONTO

GWM, 34, 5'6" 155 lbs, seeks a young, well-built male, 21-32, who enjoys oral sex, cuddling, JO, quiet evenings together. Prefer a circumsized male with little body hair and is well-hung. Turned on by males who wear faded jeans, jockstraps and gym shorts. Must have own apartment and car. Will answer all replies with photo and phone number. Please give me a try. Drawer D792.

OUT OF TOWN, moustache, 145 lbs, GWM, 39, regular guy seeks another to visit on occasion in Toronto. No drugs. Friendship. Drawer D796.

SLAVE WANTED BY sincere, good-looking, slim, Toronto male. You should be slim and defined or a muscular athlete or a bodybuilder, clean, docile, submissive, obedient and nonpromiscuous. Married, single and novices OK. Regular discreet meetings. Drawer D839.

GWM LOOKING FOR BIG black daddy who appreciates talented ass. Am young 40, 5'8" 150 lbs, short hair, beard, hairy chest, good looks and body, hot, versatile. Drawer D828.

GWM, ATTRACTIVE, 27, VERY well-hung, straight-looking and passive, seeks young guy with blue jeans and/or black leather pants, boots, gloves and black leather biker jacket. I'd love to rub myself all over your black leather and blue jeans when I'm naked. I love light B&D and I'm discreet. Phone and photo. Drawer D827.

ARTISTIC, INTELLIGENT PROFESSIONAL, 30, tall, well-endowed, slim, athletic build. Am compassionate, sensitive and nonpromiscuous. Seeks male with comparable qualities and values. Photo appreciated. Drawer D867.

GWM, SOCCER PLAYER, 5'9" 160 lbs, brown hair, blue eyes, beard, interested in meeting other soccer players. Possible friendship. Discretion assured. Drawer D936.

I AM A BUSY ORIENTAL professional man, 39, clean and healthy, secure and sincere. Don't have time to go out. Look for younger man for companion. Will reward. Please send photo and phone. Around Toronto. Drawer D932.

SLAVE, BODY BUILDER, eager accommodating buns, 28, seeks hung, master(s). Into poppers, jockstraps, tongue baths, leather, shaving, WS, FF, sir! Drawer D929.

LET'S BE FRIENDS. I am a very boyish, looks and build, 36-year-old, sincere, honest. You are my age or younger, sincere, affectionate, attractive, masculine, stable. Perhaps, if things are right, we can build a lasting monogamous relationship. Drawer D918.

ATTRACTIVE, FRIENDLY GWM, 40, wishes to meet other male for hot times. Am into fantasy scenes, spakings etc. Experience not necessary. Discretion assured. Reply drawer D916.

DO YOU WANT to play? Athletic male, bi, 6' 170 lbs, seeks same to play strip trivial pursuit over a few drinks. Gay couple welcome. Photo, phone to 20 Teesdale Pl, Apt 504, Scarborough ON M1L 1L1.

ATHLETIC MALE, 6'2" 170 lbs, into nudity and JO, seeks same who has Polaroid camera to take snaps of writer in various poses of undress. If you can accommodate, please call and ask for Brian. Be discreet, 691-6529, if no camera, call if you want to get together for fun.

GWM, 32, WHEELCHAIR-BOUND with cerebral palsy, attractive, well-hung, seeks sexual release, possible relationship. Scott, Drawer D897.

ATTRACTIVE GAY ASIAN, 21, 6' 140 lbs, seeks an attractive, educated man for friendship and possible relationship. My interests include traveling, fine dining, music, dancing. Into moustaches and Dynasty. Not into drugs or S/M. Will answer all letters. Photo appreciated but unnecessary. Drawer D958.

GWM, 32, 5'5" slim, dark beard, considered very attractive. Hoping to meet very special man for committed relationship. Prefer attractive, nonsmoking,

nonneurotic, spiritually-evolved individual, as rewarding and demanding as myself. Variety of interests, broad vision of world, empathy with children, and good humour essential. Am masculine, monogamous, sexually versatile; sometimes easy, sometimes intense; excited more by clear thinking, bright eyes and sincere smile than by huge endowment. Consider music, meditation, foot massage, toe-sucking powerful stimulants. See lovers as giving birth to an island of peace in a flaming sea of war. Appreciate photo and descriptive letter. Drawer D956.

GAY MALE COUPLE, both young, good-looking, well-hung, masculine, seek masculine 21-35. Photo and phone number get same. Drawer D953.

PROFESSIONAL PHOTOGRAPHER; creative; early 30s, tall, straight-looking, excellent physique. Desire sincere companionship of similarly talented photographer/artist. Photo appreciated. Drawer D949.

SATURDAY AFTERNOON DELIGHTS. Good music, smoke, JO, 69, 1'm 33, 5'8" 135 lbs. You 27-40. Simcoe/York/Toronto area. Drawer D915.

ORIENTAL LOVER SOUGHT by attractive, professional male, early thirties. Seeking someone who like to share the better things in life. Drawer D965.

BODYBUILDER, 47, 6' quiet, masculine, nonpromiscuous, would like to give head on a regular basis to a very well-hung guy; no reciprocation. I'm the best. Box 334, Stn K, Toronto, ON M4P 2G7.

NONPROMISCUOUS, ATHLETIC, 36, 5'11" 155 lbs, masculine, well-built, enjoys outdoors, travelling, music, movies, theatre etc... seeks reliable compatible friend under 36 fond of affection, kissing, love-making with feelings. Photo appreciated (returned) Box 7303, Stn A, Toronto, ON M5W 1X9.

YOUNG MALE, SUBMISSIVE, hot ass, seeks young, aggressive, well-hung black or white guys. Call anytime. 762-6060.

STOP HERE, this might be the person you're looking for. I am 6'3" weigh about 190 and was born on May 1, 1956. My interests revolve around music, movies, good conversation and dining out. Basically I'm a relaxed individual with a broad understanding in life, and would like to meet someone with substance who can relate with themselves and others. Show your initiative and respond. Drawer D961.

ATTRACTIVE, ESTABLISHED MALE executive, 30s, quiet, conservative but fun-loving, not into casual sex, masculine, caring, 5'11" 175 nicely built pounds, seeks attractive, conservative male, 22-35, interested in a solid relationship. Drawer D935.

HOT BUNS, DEEP THROATS, young, athletic, handsome couple eager to service horny, fit, very hung men. Reply with details, photo appreciated. Drawer D970.

GENEROUS, PROFESSIONAL GWM, 36 years, seeks youthful assistant and travelling companion. Reply to all, but immediate to photo, phone, Toronto or east. Gentle intelligence preferred. Drawer D971.

OUT THERE LIVING alone is a big, husky, hairy male who likes wearing jock straps and has big strong legs and believes in a strictly one-to-one relationship living together sharing everything. I am a 48 years young gay male who is sincere, honest and reliable, so come on write. Let's spend Xmas and New Years getting to know each other. Drawer D974.

SHY, QUIET, LOYAL GUY, 31, seeks friend about the same for friendship, kindness, loyalty and love. Not into bars. Like reading, music, movies, theatre and quiet evenings. Would like an on-going relationship. Also quite religious. If you believe in old-fashioned true friends, I'm your guy. University people in arts especially welcome. Please send phone and photo. Thanks. Drawer D977.

GAY MALE COUPLE, middle age Caucasian, early twenties Chinese, looking for active male (marrieds welcome) to satisfy the young Oriental's hot buns. Phone number appreciated. Discretion assured and expected. Drawer D978.

RAW MEAT WANTS to be tied-spread, blindfolded, ball and cock tortured, then raped both ends. Heavy abuse. Out only. Drawer D983.

VERY ATTRACTIVE MALE, 40, 5'11" 150 lbs, slim, muscular, well-built in all senses, interested in music and the arts, seeks similar male to 40. Drawer D984

AFFECTIONATE AND CONSIDERATE Oriental male, 22, 5'8" 149 lbs, passive, like music, dancing and anything romantic, seek active male under 40 for friendship or probably lasting relationship. Send photo. Drawer D985.

SPANKING BUDDIES WANTED. If you really believe and dig old-fashioned discipline, write your fantasy to me and we will make it happen. We could meet occasionally or on a regular basis for "swinging" sessions. The fantasy is more important than sex. I prefer very slim, clean-cut type. I am 35, masculine, attractive and very well built. Other mutual interests could lead to rewarding friendship. Drawer D987.

HANDSOME EUROPEAN MALE, early twenties, mature and sophisticated, likes finer things, wishes to meet very stout, masculine European, preferably Austrian or Hungarian in forties, to establish permanent relationship. Photo appreciated. 60 Mansfield, Toronto, ON M6J 2B2.

SLEAZY SEX, PROTECTIVE daddy, top man, beard, chubby, hairy, horny, french, safes, 5'11" spiritual, your fetish OK, 49, talking dirty, self-actualized, AIDS-conscious, dominate flexible men, courage, selfish, compassionate, lengthy foreplay, poli-



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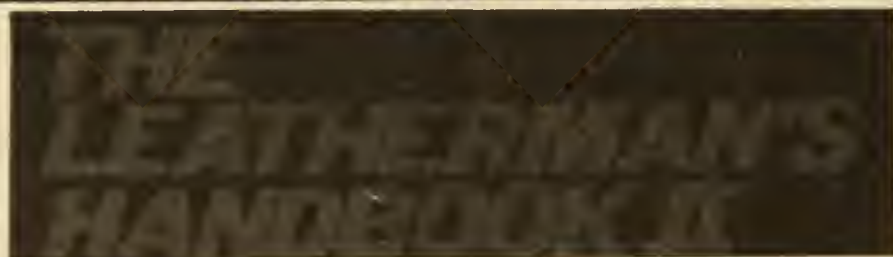
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tics, philosophy, tits. I am frank, honest, reality-oriented. Horticulture, crafts, groins, smells. Drop me a line. I'm sure to nibble. Drawer D991.

GWM, 31, masculine, brown hair, eyes, moustache, 5'7" would like contact with white Canadians in Toronto area. Will host in my home if coming to Virginia. Paul Harris, 521 Greydon Ave, Apt 4, Norfolk, VA 23507.

FORTY-SIX AND still great looking. But where is that 25-35, muscular, smooth-skinned man? Somewhere out there is a stable, straight-looking man who appreciates this 6'3" 200-lb swimmer who likes to keep healthy and in shape, and enjoys people and life. I live in Rexdale, but travel the entire Metro area. So, where do I find you? How nice it would be to strike it rich and actually meet somebody like that who is interested in a lasting relationship. This is my first letter. Willing to try? I am. How about you? Drawer D992.

HI-TOP SNEAKERS turn me on. Attractive, athletic age 36, 150 lbs, new to Toronto, into sneaker trip with attractive guys. All replies answered. Drawer D993.

GW MASTER, 30, 5'10" 160 lbs, blond, bearded, you need a daddy's discipline. I need your hot mouth. No FF. Any age. Phone number. Drawer D994.

SUBMISSIVE MALE, 37, 5'10" 185 lbs, brown hair, brown eyes, seeks training by dominant male. Verbal abuse, bondage, phone JO. Drawer D996.

GWM, MID-TWENTIES, 5'11" 165 lbs, conservative, independent yet open, sociable and outgoing; wide range of interests, cultivated; francophone background; pleasant looking; reacts warmly to tenderness, initiative, a balanced seriousness and a lucid optimism towards life in general. I seek a complement not a mirror image. Drawer D995.

VERSATILE, MASCULINE MALE, 27, 6'3" 180 lbs, well-hung, seeks casual but healthful sex with other men. Prefer moustaches, hairy muscular bodies, thick uncut cocks, ages 25-40. No props please. Discretion assured and expected. Photo, descriptive letter and phone gets same. Drawer D997.

DAY ENCOUNTERS WANTED by hairy GWM, 35, 6'1" 190 lbs, blue eyes, brown hair, moustache. Looking for younger, hairy guy for wild downtown day encounters. I have a lover and would prefer someone also attached. Open to any scene. Clean and discreet. Drawer D998.

ARTIST, 6'1" 170 lbs, 27, short brown hair and beard, looking for sincere, masculine buddy/dad for relationship/friendship. I'm independent, shy, warm, monogamous. Interests include literature, film, contemporary art, music and Broadway, working out at the gym. Toronto, Hamilton, London. Photo appreciated. Drawer E029.

MISSING OUT! Need professional photographs to answer ads? Nude/fantasy/headshots. Inexpensive. Negs returned. Phone 532-4380 ask for studio. Discretion assured.

MASCULINE TAURUS, 27, 6'4" 195 lbs, still has a good sense of humour, warm heart, sincerely interested in meeting as friends and developing a permanent relationship if possible. Age 25-35. Write now! John, Box 562, Stn W, Toronto, ON M6M 5C2.

FRIENDSHIP? RELATIONSHIP? Attractive, Asian professional, 26 years old, athletic, warm, sincere, would like to meet men under 33. Phone and photo appreciated. Drawer E002.

HOT, HORNY, TIGHT ASS needs a real man with 8" + over 5'10". I'm 135 lbs, 33, 5'8" and waiting. Drawer E003.

B1, SLIM, DARK EUROPEAN, 29, JO addict, looking for JO buddies for long, slow sessions. Socks, jocks, turn on. Video movies anyone? Love porno. Horny. Box 43, Stn V, Toronto, ON M6R 3A4.

GWM COUPLE, 30s, DARK, bearded, turned on to various scenes, look to meet guys who don't always find what they are looking for in the bars or baths. Regular get-togethers are what we have in mind, if mutually agreeable. Explicit reply with photo and phone gets invitation for drinks and.... Drawer D999.

GWM, 35, 5'10" 175 lbs, brown hair, reddish body hair, muscular, masculine country-type, very horny, well-hung, enjoy quiet times, music, little smoke, mutual JO. Seek straight-looking, easy-going younger male or couples in Toronto and eastern Ontario for lasting relationship. Photo and phone appreciated. Hope to hear from you soon. Drawer E001.

BOY, 27, into B&D, enemas, toys, humiliation, seeks daddy to guide me with firmness but affection. I'm 5'7" 145 lbs. Photo and phone please. Drawer E019.

MALE, 52, MARRIED IN NAME only, quiet, masculine top man, sincere, nonsmoker, social drink, Plain looks, 6' 170 lbs. I'm open to all ages who want to give/receive TLC. Varied interests include music, dining, theatre, museums. Drawer E020.

DO YOU ENJOY exquisite food, hot sex, intelligent conversation, fine antiques? Then share these pleasures with attractive Chinese male, 30, 5'6" 135 lbs. Phone and photo appreciated. Thanks. Drawer E021.

GENEROUS BUSINESS MAN wants to meet well-hung black guy under 35. I am 45, good-looking and ready to help. Drawer E023.

UP TO A CHALLENGE? Cynical veneer once used to mask vulnerability now threatens to hide the real me. Which is worth seeking. I'm 35, GWM, educated, literate and have a terrific sense of humour. Some details: 5'10" 150 lbs, brown/brown, nonsmoker, health-conscious, clean-shaven, hairy from the neck

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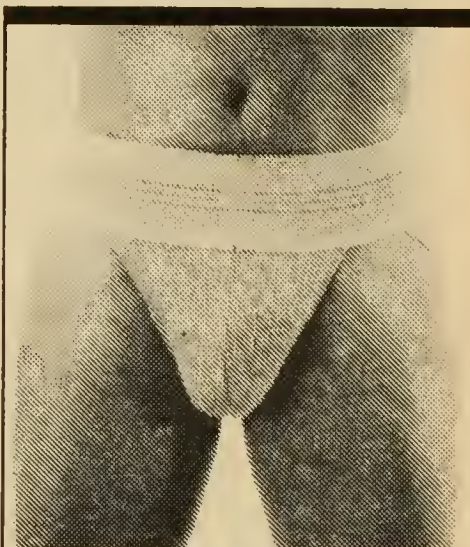
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down. Average looks; body amply compensates. Mr Right 25-40, definitely in shape, likes music, theatre, going out and staying in. He's genuine, responsible, comfortable with himself and wants someone the same. More friends? A new relationship? Let's make contact. Letter/photo appreciated and returned. Drawer E024.

WELL-HUNG TOP wants trim bottom for no-limit arse work. From you? Recent photo. Phone number. Nothing else! Eager for action. Drawer E026.

MALE, 25, 6' 150 lbs, dark hair, eyes, would like to meet cute guys under 26 for fun. Phone, photo appreciated, if possible. Drawer E027.



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WANTED: ATHLETIC MUSCLE-BOUND macho man, cock-size not important, who loves to get down, get hard and fuck a hot pair of firm, fully packed buns on a regular basis. I'm 33, 5'8" 140 lbs, strong, agile, energetic, health-conscious. No drugs, poppers etc. Reply with full description. Photo an asset but not necessary. Drawer E004.

MATURE YOUNG MALE, 33, 6'0" 165 lbs, moustache, blue eyes, clean-cut, seeks married or bisexual male, ages 21-40 who is masculine-appearing and is looking for discreet companionship. I am a broad-minded individual who resides alone. Would enjoy meeting a warm, mature individual with a positive outlook on life. Letter with photo and phone number appreciated but not necessary. All replies confidential. Drawer E005.

ATTRACTIVE PROFESSIONAL SEEKS young boy just coming out. Prefer butch type with good cock. I like to give head. Drawer E007.

BATHS? PREFERABLY WITH bubbles. Parks? Synonymous with camping. Bars? None for those with gentleness, humour, who might enjoy a play, concert, movie, quiet evenings. GM, 26, 5'5" 130 lbs, other options (feel free to speculate) seeks similar. Drawer E006.

GWM, YOUNG 42, black hair, green eyes and moustache. Looking for someone to share my life. No one-nighters or drugs. Like the movies, theatres, cooking and dining out. Drink very little. Need lots of love and care. Last lover was an alcoholic. Age no problem but prefer someone between 25 and 35. Sex secondary but necessary. Please write and if possible, send photo. Drawer E008.

TALL, MASCULINE, LATIN lover offers friendship to a dark-skinned male. Honest, clean, discreet. Soft hands, silky skin, sensuous mouth await you. Let's get

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Drawer D147

c/o The Body Politic



physical! Photo, phone desirable. Drawer E009.

SWIMMER, 37, 5'11" 145 lbs, lean, well-defined, dominant, seeks young swimmer with smooth (shaved?) body for training and workouts. Drawer E010.

ATTRACTIVE BLACK MALE, 35, seeks black, Italian or Greek bodybuilders, 21 to 45 for on-going friendship and fun. Like dancing and quiet evenings at home. Drawer E012.

LEATHER GUY, 35, 5'10" 170 lbs, moustache, very hairy body, sexually versatile, seeks muscular guys. Moustache essential. Reply with phone number. Drawer E013.

DO IT WITH AN EDITOR! TBP staff member, 39, thought to be cuddly rather than volcanic, good body, good talker, wears tinted contact lenses, wants to take off your clothes. Send me a pic and your phone number. Gerald, c/o TBP, Box 7289, Stn A, Toronto ON M5W 1X9.

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ATTENTION HUSKY MEN. GWM, 31, sincere, reliable and nonpromiscuous, would like to meet husky men to age 40 to share good times, friendship and/or a possible relationship. Take a chance, it could lead to something. Photo appreciated. Phone number a must. Will answer all. Drawer E016.

HORNY, 501 LEVI'S DUDE wishes to service the tight little ass of another Levi's dude regularly on weekends. Am 52, 5'8" 140 lbs and hot. Prefer dudes my size. Drawer E018.

ATTRACTIVE, DISCREET, SINCERE, straight-looking and -acting professional, 27. I would like to meet a masculine guy, 18-25 for fun, friendship, good times, who looks and acts straight. Bisexuals welcome. Photo, phone. Drawer E017.

SEX-DRIVE STUCK IN TOP GEAR; difficult to find experienced outlet. Attractive, professional GWM, young 37, 5'10" 155 lbs, moustache, in good shape, positive outlook, reliable, committed to enjoying best life has to offer. Wide interests: most arts, travel, outdoors. Healthy sexual appetite. Seeks equally together man, could be younger/shorter, good build/endowment, knows what he wants sexually — upfront, articulate, sincere. Sense of humour. Photo please plus brief description/phone. No game/corres circuit players. Drawer E037.

MUSCULAR MAN, preferably a bodybuilder, needed by very goodlooking man. I'm 32, in great shape and very well hung. I do not go to bars or baths. I want one man on a regular basis. Drawer E036.

GAY MALE, WEIGHTLIFTER'S build, many varied cultural, spiritual and athletic interests. Seeks another to help with sexual dysfunction. Friendship and/or relationship possible. Drawer E035.

DISCUSSION GROUP for gay males with sexual dysfunction difficulties to meet in a private home. Confidentiality assured. Drawer E034.

CREATIVE, SENSITIVE GWM, 32, 6' 163 lbs, hairy chest, seeks smooth GWM, 27-40, preferably non-smoker, for warm and caring relationship. Into jogging and weightlifting, cinema, music and good conversation. Enjoy walks in the park, quiet evenings before the fire, kissing and making love. Drawer E033.

I AM A DOWN-TO-EARTH artistic GWM, 36, 5'10" 145 lbs. Looking for a special man to share a long-term, monogamous relationship with. You must be slim, physically fit, clean, settled and sexually uninhibited. From late 20s to early 40s. Movies, music, dining, quiet times, cuddling. Do we have something in common? Write and let me know something about yourself and how I can get in touch with you. No one-nighters. Serious replies only. Thanks! Drawer E032.

INTELLIGENT, ROMANTIC, FIT GWM, 31, interested in the arts, seeks a hirsute companion of that ilk. Phone number please. Drawer E030.

## FATHER WANTED

HAVE YOU EVER WISHED to father a child? I'm a Toronto lesbian active in community organizations with a house and steady income. I'm interested in having a child and looking for a gay man who'd like to be the father; involvement in child-raising is negotiable. Write Drawer E031.

## NORTHERN ONTARIO

ATTRACTIVE CHINESE, 25, North Bay area, seeks male in area or Toronto for love and friendship. Photo appreciated (18-38). Drawer D909.

TWO GWM, 20-21, LIVING in northern Ontario would like to hear from other young men for friendship and fun, pen pals welcome. Sudbury. Drawer D982.

THUNDER BAY AREA. GWM, 28, 5'9" 155 lbs, married, attractive, seeks other males, 25 to 35 for pen pals, encounters and close friendships. Wife appreciates and approves. Would also like to hear from other married gay males. Discretion expected and assured. Photo appreciated. Drawer D975.

GWM, 34, SEEKS YOUNGER, large endowed, caring, responsible, solid, can be humorous, yet a go-getter, independent, supportive, to similar male — object — lifetime relationship (anything less not acceptable). Drawer E014.

WGM, 39, VIRILE, french passive, greek active, well-established, seek WGM, Asian, up to 25, slim. Photo, phone, address. Box 8, Manitouwadge, ON P0T 2C0. Can help financially.

## SOUTHERN ONTARIO

GWM, 28, 5'11" 165 lbs, rock and roll, concerts, travel, joints and good wines, friendly and sensual. I'm from Montreal area and now living near Windsor. Seeking younger friend, slim, no beard, who seeks understanding and companionship. I need someone to warm my nights and make my days. I'm easy-going and fun-loving and love sports cars. Will send photo in first letter. Drawer D760.

COME VISIT OR live in country town. Travel? In town or passing? Welcome! Garry, 32 Richmond St, Chatham, ON N7M 1N6.

WINDSOR, ONTARIO, GWM businessman, 27, 6' 200 lbs, seeks male 18-21, either local or out of town to relocate. I am tired of one-nighters and being used. If you are young, straight-looking/acting, want a friend, lover and a live-in relationship, I need same. I am inwardly shy, but friendly, with varied interests. Photo and phone appreciated. Drawer D893.

SARNIA AREA: MALE, 28, quiet, masculine, warm, gentle, 5'9" 163 lbs, like cuddling, working out, Tiger baseball, music, satisfying your needs. Seeks affectionate, masculine male. I'm open-minded. First ad. Write to me in confidence (detailed letter). I'm discreet. Drawer D963.

PROFESSIONAL, SEPARATED GWM, part-time father relocating in Stratford, Ontario. 30, 5'9" interested in meeting with other professional GWM's for friendship and companionship. Honesty, sincerity, discretion a must. Am not into bar or drug scene. Drawer D939.

GWM, 30s, WANTS TO MEET handsome, muscular college jocks into bodybuilding, wrestling, photography for weekend get-togethers at my farm in Sharon. I can supply transit. Let's talk. Send photo, phone. CJ, North Dawnair Farm, RR1, Sharon, L0G 1V0.

ESTABLISHED GWM, 28, 5'10" 195 lbs, seeking younger well-hung male interested in relationship, sharing home and future in London. Also horny 8" + studs in area desiring full service. Photo/phone appreciated.... Drawer E038

WINDSOR. ORIENTAL GM, 21, 5'8" 132 lbs, attractive, new wave, straight-acting, seeks guys under 35 for friendship. Will reply all with photo. Drawer E028.

## EASTERN ONTARIO

CORNWALL, ON. GWM, 5'9" 26, optimistic, career-minded Aries, straight-looking, healthy/dark brown eyes, hair, moustache. Interests: good conversation, billiards, dancing, swimming. Looking for same under 30. Drawer D733.

## OTTAWA

GWM, 36, PROFESSIONAL, likes movies, literature, music, travelling, seeks friends between 18 and 40, will reply to all who write. Drawer D896.

WIN A PRIZE. Check two of the following and you are a winner: hairy — muscular — Italian — construction worker. To claim prize, write: Box 3365, Stn D, Ottawa, ON K1P 6H8. Be adventurous, answer with photo.

## MONTREAL

M GENERAL HOSPITAL FANATIC. Hot WSB bottom, 23, seeks sadistic DVX top. Into leather, heavy bondage etc. Make me tell you where the micro-film is. Box 261, Stn A, Montreal, QC H3C 2S1.

MONTREAL GAY MALE couple, 34 and 36, non-promiscuous, seeks similar singles or couples for friendship and possibly more. Warmth and intelligence primary. Out-of-towners welcome. Letter and photo gets same. Drawer E011.

## NEW BRUNSWICK

WHITE MALE, 34, 6'3" 185 lbs, moustache, glasses, average build, non-smoker. Presently divorcing, somewhat timid but hope to find a loving, caring fellow to share life. Fredericton, NB. Drawer D967.

## NOVA SCOTIA

GWM, 43. SEEK MATURE, sincere males, all ages for correspondence, possible meeting. Like books, outdoors, all kinds gay sex. No kink. Answer all. Drawer D972.

CAPE BRETON — NOVA SCOTIA area. Mature gay white male, 5'10" 180 lbs, would like to hear from guys any age from this area. Looking for a nice friendly male for a relationship. I love cuddling and french. I am very honest and discreet. Kindly reply and tell about yourself. A photo if possible. I'll answer all. Drawer D990.

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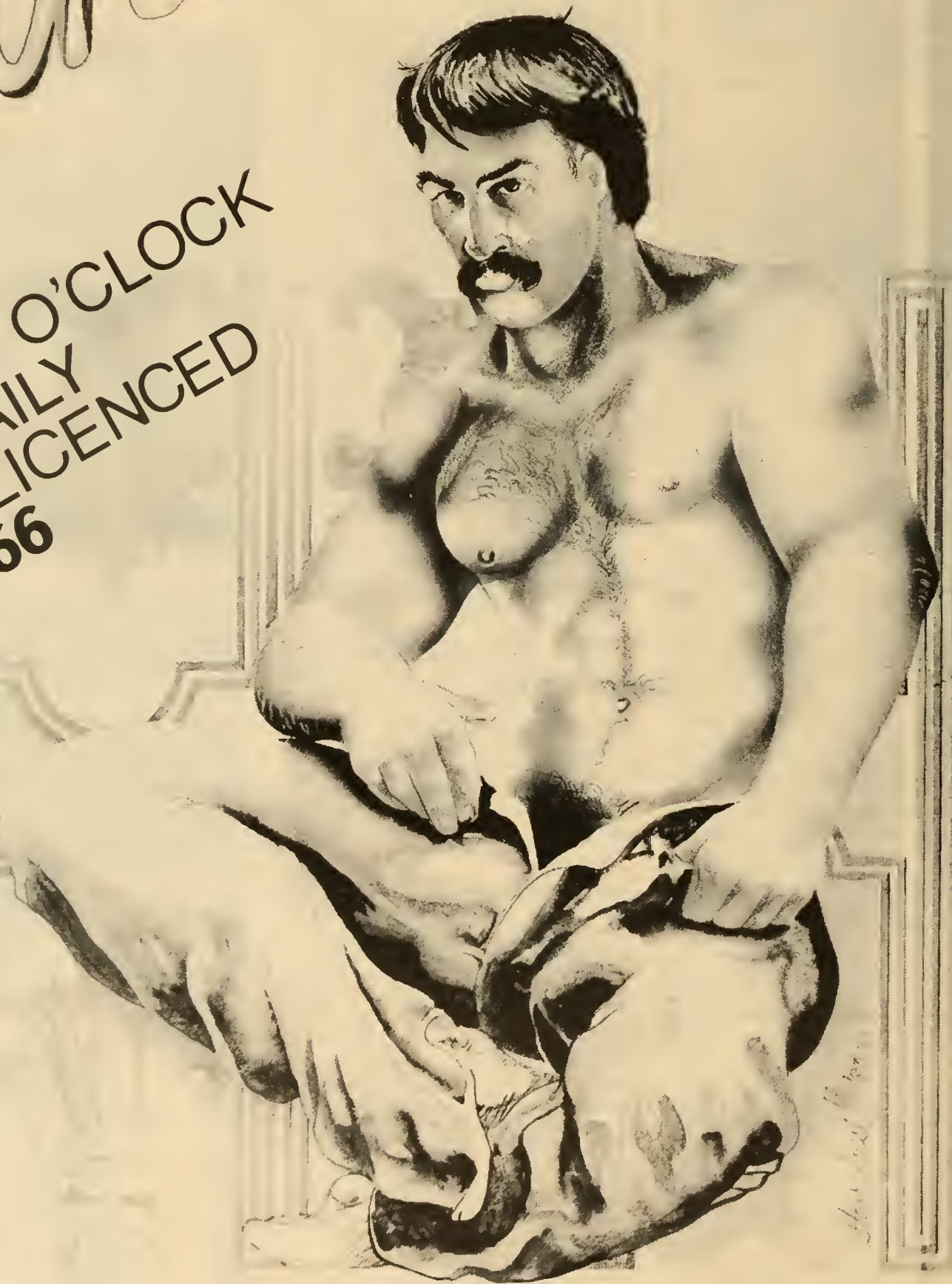
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VOL. 113 NO. 1

December paid circulation: well, a few...

TORONTO, ONTARIO, MONDAY, JANUARY 1, 2084

• 12 PAGES

# MILLIONTH ISH, NEW HQ FOR TBP

## Scraping the stars...

After a century of publishing, the "little paper that grew" has a new home. Our own glamorous Barbara Amyl has a special report

## BARBARA AMYL

WITH JOHN ALLEC ON THE BACK PAGE



photos: Tim Morley

As we all know, *The Body Politic*, Canada's most popular and widely read daily newspaper, is printing its millionth issue this week, after more than a century of publishing. To celebrate, they've just moved into their new headquarters, an impressive, mile-high starscraper at the corner of King and Bay, the heart of what used to be Toronto's banking district.

If you haven't been downtown lately, jump on your Kwicko-Scoot for an exciting look at what gay people have been up to since they took over the development of the city core.

On the waterfront, for example, the awesome silo-shaped K-Y Kondos are nearing completion. And stretched out on Yonge Street between Dundas and Queen (where the old Eaton Centre used to be), the Robin Tyler Memorial Recreation Centre already has thousands of women streaming through it every day for after-work saunas and leisurely strolls through its hallways. Darlingly designed washroom huts now pepper every street, at convenient twelve-foot intervals. All so tasteful, my dears — how *jejeune* things used to be!

Ever since the revolution at the turn of the century, when homosexuals took over Canada and taught us all how to dance properly, things haven't been the same — thank God! Nobody was even surprised when during his world peace mission a while back, prime minister Perrier Trulove seduced all the leaders of the nuclear nations — who will ever forget his unexpected *coup de grâce* with the Soviet and American heads in a Vladivostok bathhouse?

After all the leaders had promised no more nukes and undying devotion to one another, it was only a short while before poverty, pollution and poor taste had been eradicated from the face of the earth. Even the astronomical videophone bills for those international bedtime "conference calls" are a small price to pay.

Trulove attended the opening ceremonies for *TBP*'s new building, of course, though the honour of cutting the ribbon went to Roy McMurtry Jr of the Metro Toronto No-Hassle Peace Cooperative.

It's taken some doing, but by diligently yanking at many a *corde*, I've managed to cop an interview with the "little paper that grew." As I approach the building, I note it is already a hive of activity. Dyno-kites shoot from its sides every half-minute to bear the latest editions to eager readers across the nation. On a forty-foot screen overhead, personal ads just received by the Classifieds Department (on the 70th to 100th floors of the new building) are spelled out by lasers.

In the Gay Rights Lobby, visitors are overshadowed by an imposing thirty-foot statue commemorating Saint Gerald, an early figure in the paper's history. (Readers may remember from their re-education classes that Gerald disappeared mysteriously while researching the never-published "Men Loving Buoys Loving Men," a passionate defence of consensual sex with navigational devices.)

We go up a few dyno-chutes to the gorgeous Radclyffe Dining Hall, where I am to have lunch with the collective. A Kompu-Orchestra in the corner is playing what I believe is the current hit on the charts, a clever number made up entirely of stark thuds at 3/8 second intervals, apparently inspired by our new national anthem, "Disco Sucks And So Do I." The dozens of tables are crammed with tourists and staff. In one corner I see someone interviewing the noted author Andrea Dforskin. She seems to have recovered from her problems of last month, when she was hospitalized for severe mental stress a few days after being appointed to the Task Force to Distinguish Erotica from Pornography.

But what really catches my eye is the salad bar, which has just been straddled by three

octogenarians, naked but for the berets identifying them as members of the Right To Publicity Committee. Are we actually going to witness one of their notorious guerilla actions?? In our tiny cafeteria at the *Stun*, something like this would cause at least a few *frissons* and dropped spoons, but here everyone casually continues with their meals. In fact I seem to be the only person who notices anything at all.

I am a little perturbed when the Kompu-Hostess shows me to the table right next to the salad bar. Not because I'm embarrassed by the impromptu entertainment, of course — in fact everybody knows that nowadays it's *très gauche* to make a fuss when two or more people want to relate to each other, no matter where they are. But the revolutionaries are being rather noisy, what with their groans and the bowls of watercress and sliced kiwi that are crashing on the floor. It may be difficult to carry on a coherent interview.

The collective enters, all a hundred and seven of them. You can always expect them to show off next year's fashions, and I am delighted to see that they are each sporting a "schnozz," those attractive chrome noseplates that are the latest rage in accessories (I decide I *must* get one for myself).

"Good afternoon, Ms Amyl," they say in unison. "How's business?" As we exchange pleasantries, I am amazed at how they communicate so easily in one voice. "Won't you sit down?" they all chant together. It takes some getting used to.

A particularly daring lurch by one of our neighbours sends a bowl of artichoke hearts careening over our heads, as the Kompu-Waiter requests our orders. I decide to inject a bit of healthy humour at this point. Chuckling, I ask, "Hey folks, why don't we all 'dive' into the salad bar?"

"Salad bar? What salad bar?"

"I didn't know there was a salad bar."

"Where's the salad bar?"

For once, the hundred and seven voices

speak separately. Heads turn to look at me, at each other, at the Kompu-Waiter, and at the other guests before noticing the bar and its enthusiastic cargo. It seems to me that they will surely reach orgasm soon — but no, they've just discovered the French Vinaigrette.

We settle down again, but there is another interruption, a flurry of whispers at the other end of the table. To inquiring gazes, a half-dozen voices explain, "It's Ernie again..."

"Oh, Errrrr-nie," shout a hundred and six voices. I wonder what's going on?

"Always at the most inconvenient time," continues the chorus. "Do you do this on purpose?"

"I'm sorry..." whimpers a mercury-faced fellow who must be Ernie.

"Why didn't you go when everybody else did?"

"I said I was sorry..." says Ernie, squirming in his chair.

"Well, what's the feeling around the table?" someone asks.

One by one, each person expresses an opinion, the most common of which seems to be "Well all right — *this* time." During the hundred and six speechlets, Ernie slips deeper and deeper into his chair, until he is almost under the table.

"So we seem to have a consensus." Turning to me, the collective announces, "You'll have to excuse us. We have to go... um... er..." — they look at each other — "shine our schnozzes. Back in half an hour!"

They have shuffled out the door (led rather hurriedly by Ernie) before I remember that I have to be at the Re-Education Centre in twenty minutes for a "Choosing the Correct Pastel" class. As I get up to leave, though, one of the salad guerillas surprises me with a wink.

Should I or shouldn't I?

I've got my class to go to....

Mind you, I *still* haven't eaten. Hmmm.



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- Contest rules**
1. The name of the winner will be picked at random from a drum containing all eligible entries received on or before January 31st, 1984.
  2. To be eligible, entrants must complete the entry card inside this issue, selecting a total of no more than \$100 worth of books and records from among those offered, and answering correctly the skill-testing question.
  3. Present subscribers are not eligible to enter the contest.
  4. Books and records will be shipped by parcel post to the winner before March 1st, 1984, or may by prior arrangement be picked up at our offices.

